



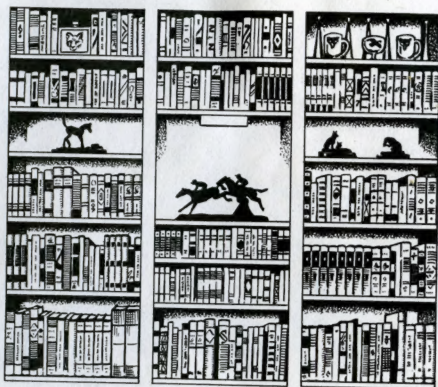
*Watkin Williams Esq. of Penbedw
in the County of Denbigh.*

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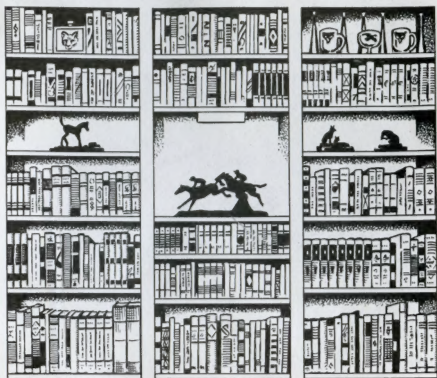
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Ex Libris
JOHN AND MARTHA DANIELS



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Warburton Williams

TOXOPHILUS,
THE
SCHOLE, OR PARTITIONS,
OF
SHOOTING.

Contayned in II Bookes.

WRITTEN BY ROGER ASCHAM. 1544.

And now newlye perused.

Pleasaunt for all Gentlemen and Yomen of Englande. For theyr pastime to
reade, and profitable for theyr use to folowe both in warre and peace.

ANNO 1571.

Imprinted at LONDON, in Fletestreate, neare to Saint Dunstons Church,
by THOMAS MARSH.

TO WHICH IS ADDED,

A

DEDICATION AND PREFACE,

BY THE REVEREND JOHN WALTERS, M. A.

Master of Ruthin School, and late Fellow of Iesus College, Oxford.

.....

W R E X H A M:

REPRINTED BY R. MARSH.

MDCCLXXXVIII.

T O X O P H I L U S

THE

SCHOOL OF PARTITION

OF

S H O O T I N G

Containing in 11 Books

WRITTEN BY ROGER ASCHAM, 1514

And now newly printed

With the life of the author, and a new edition of the

AND NEW

WITH AN ADDITIONAL CHAPTER, BY THOMAS ASCHAM

TO WHICH IS ADDED

A

METHOD AND PRELACE

BY THE REV. AND JOHN WATTS, M.A.

W. R. N. A. N. I. I.
REVISED BY R. N. I. I.



TO
HIS ROYAL HIGHNESS
THE
PRINCE OF WALES,
P A T R O N,
OF THE INSTITUTION,
OF THE
ROYAL BRITISH BOWMEN;
THE
PRESIDENT AND MEMBERS OF THAT SOCIETY
PRESENT
THIS NEW EDITION OF
T O X O P H I L U S,
AS A TESTIMONY OF THEIR WISHES FOR THE
REVIVAL OF ARCHERY, AND OF THEIR
ZEALOUS RESPECT, FOR THE
COURTENANCE OF HIS
EXAMPLE AND HIS
PATRONAGE.





P R E F A C E.

THE reader who desires a circumstantial account of the following treatise and of its author, must be referred to the narration of his life in the *Biographia Britannica*, to Grant's publication of his *Epistles*, Upton's of his *Schoolmaster*, and Bennet's of his collected *Works*; the last of which is followed through this edition of *Toxophilus*. He will find in this place merely a few brief notices.

Roger Ascham was not simply a scholar and an author; he sustained also an active and an useful part in public life. In the reign of Henry VIII, when the Latin language bounded the attainments of scholars in this country, he taught Greek at Cambridge with distinguished

tinguished reputation. An acquaintance with this elegant exotic was held in that age the principal accomplishment of female education, and Ascham was called from the university to teach the princesses and the ladies of the court to read Greek and to write a fine hand. Together with skill in caligraphy he possessed an exquisite Latin style, and with these qualifications held the place of Latin secretary to Edward VI, Mary I, and Elizabeth: having been the director of their studies, he became the vehicle of their politics. His memory claims the regard of his country, as that of one who was among the first institutors of Greek literature, and who, though not himself a reformer, was among the first friends of the reformation, in England.

Toxophilus, first published in 1544, was written at the university, purposely to recommend the exercise of the bow, as a salutary and liberal recreation, to the studious and sedentary. Like the *Schoolmaster* of the same author, it may justly be pronounced a consummate treatise. Apologetical and historical in the former, and didactic

didactic in the latter, of the two books into which it is divided, it shrinks not from a comparison with any example of the discursive species of composition, of ancient or of modern date. By a revolution of times and manners, at once curious and perverse, these two admirable treatises have now changed hands, and each perhaps is studied most by that sex for which it was least intended. The bow, in the hands of the British fair, presents a new era in archery: without losing any thing of its effect, it has relaxed much of its stubbornness; to its ancient honours it has added novel and unexpected graces; it has struck out the unknown pleasure which the king of Persia sought in vain; and no longer exercised to wound and to destroy, bends to assimilate with the arts of peace, and forms a new link in the chain of society.



Some Extracts from Books subsequent to the date of Toxophilus.

“ **T** HERE died about three hundred, most of them shot with arrows, which were reported to be of the length of a taylor’s yard ; so strong and mighty a bow the Cornishmen were said to draw.”

Lord Bacon’s History of the Reign of Henry VII.
p. 171. edit. 1641.

“ At which day (of his coronation) he did institute for the better security of his person a band of fifty archers, under a captain, to attend him, by the name of yeomen of his guard.”

Ibid. p. 10.

“ What though with our 12,000 or 15,000 we have oft defeated their armies of 50,000 or 60,000 ; stands it with reason of war to expect the like success still ? especially since the use of arms is changed, and for the bow, proper for men of our strength, the caliver begins to be generally received.”

Lord Herbert’s Life and Reign of Henry VIII.
p. 18. edit. 1649.

“ Because also unlawful games kept men from shooting in the long bow, they were put down, and archery commanded. For the better understanding

standing of which act, another past, whereby the cross bow also was forbidden."

Ibid. p. 19.

"The law of archery, made before, was not only confirmed but made perpetual: so that, notwithstanding the use of calivers or hand-guns (for musquets were not yet known) it was thought fit to continue the bow. While he that carries the caliver goes unarmed, the arrow will have the same effect within its distance as the bullet, and can for one shot return two. Besides, as they used their halberts with their bows, they could fall on the enemy with great advantage."

Ibid. p. 55.

"Greaves in his *Pyramidographia* says, *Some Turkish bows are of such strength as to pierce a plank six inches thick. I speak what I have seen.* And Barclay in his *Icon Animorum*, speaking of the Turkish bow (which differed very little in form from the long bow anciently in use among us, being drawn by the hand without the help of the rack that is used to some other bows) says, *I was an eye witness how one of these bows, with a little arrow, did pierce through a piece of steel three fingers thick.*"

Hooper's Rational Recreations,
Vol. I. p. 193. edit. 1783.

In Partitiones Sagittarias ROGERI
 ASCHAMI, GUALTERUS HADDON-
 NUS *Cantabrigiensis* * Regius.

MITTERE qui celeres summa velit arte Sagittas,
Ars erit ex isto summa profecta libro.

Quicquid habent arcus rigidi, nervique rotundi,
Sumere si libet, hoc sumere fonte licet.

ASCHAMUS est author, magnum quem fecit APOLLO,
Arte sua, magnum PALLAS & arte sua.

Docta manus dedit hunc, dedit hunc mens docta libellum
Quæ videt ars, usus visa parata facit.

Optimus hæc author quia tradidit optima scripta.
Convenit hæc nobis optima velle sequi.

* Of King's College.



TO ALL THE
GENTLEMEN AND YOMEN
OF
ENGLA N D E.

BIAS the wyse man came to *Crefus* the riche Kinge, on a time, when he was makinge newe shippes, purposinge to have subdued by water the out isles lying betwixte *Grece* and *Asia Minor*. “What newes nowe in *Grece*?” sayth the Kinge to *Bias*. “None other newes but these,” sayth *Bias*: “that the isles of *Grece* have prepared a “wonderful company of horsemen to over-run “*Lydia* withal.” “There is nothing under heaven, sayth the Kinge, that I would so soone
“with,

“ wish, as that they durst be so bolde, to meete
 “ us on the land with horse.” “ And thinke you,”
 “ sayth *Bias*, “ that there is any thinge which
 “ they would sooner wishe, then that you should
 “ be so fonde, to meete them on the water with
 “ shippes?” And so *Cresus*, hearing not the true
 newes, but perceyving the wyse mannes minde and
 counsell, both gave then over makinge of his shippes,
 and left also behinde him a wonderful example for
 al common wealthes to followe: that is, evermore
 to regarde and set most by that thinge wherunto
 nature hath made them most apt, and use hath
 made them most fitte.

By this matter I meane the shooting in the longe
 bow, for *Englishemen*: which thinge, with al my
 hart I do wishe, and if I were of * authority, I
 would counsell all the gentlemen and yomen of
Englande, not to chaunge it with any other thinge,
 howe good soever it seeme to be, but that stil, ac-
 cording to the olde wont of *Englande*, youth should
 use it for the most honest pastime in peace, that
 men might handle it as a most sure weapon in
 warre. Other † stronge weapons, which both ex-

* Authority is here used not for Power, but for Credit or Influence.

† Fire-arms began about this time to be made, for the hand ordnance or
 great guns seem to have been near a century employed in war before hand-
 guns were much used.

perience doth prove to be good, and the wisedome of the Kinges Majesty and his counsel provides to be had, are not ordayned to take awaye shooting: but that both, not compared together, whether should be better than the other, but so joyned together, that the one should be alwayes an ayde and helpe for the other, might so strengthen the realme on all sides, that no kinde of enemye, in any kinde of weapon, might passe and go beyonde us.

For this purpose I, partlye provoked by the counsell of some gentlemen, partlye moved by the love which I have alwayes borne toward shootinge, have written this litle treatise; wherein, if I have not satisfyed any man, I trust he will the rather be content with my doinge, because I am (I suppose) the first, which hath said any thinge in this matter, (and fewe beginninges be perfect, sayth wyse men :) and also because, if I have saide amisse, I am content that any man amende it, or, if I have said to litle, any man that will to adde what him pleaseth to it.

My minde is, in profitng and pleasing every man, to hurt or displease no man, intending none other purpose, but that youth might be stirred to
c labour,

labour, honest pastime, and virtue, and as much as laye in me, plucked from ydlenes, unthrifty games and vice: which thinge I have laboured onely in this booke, shewing howe fit shootinge is for all kindes of men; howe honest a pastime for the minde; howe holsonie an exercise for the bodye; not vile for great men to use, not costly for poore men to sustayne, not lurking in holes and corners for ill men at their pleasure to misuse it, but abydinge in the open sighte and face of the worlde, for good men if it fault by theyr wysedome to correct it.

And here I would desire al gentlemen and yomen to use this pastime in such a meane, that the outragiousnes of great gaminge should not hurt the honestye of shootinge, which, of his owne nature, is alwayes joyned with honestye: yet for mennes faultes oftentimes blamed unworthelye, as all good thinges have bene, and evermore shal be.

If any man would blame me, eyther for takinge such a matter in hande, or els for wrytinge it in the *Englishe* tongue, this aunswere I may make him, that when the best of the realme thinke it honest for them to use, I, one of the meanest sorte, ought

not

not to suppose it vile for me to wryte : and thoughte to have written it in another tongue, had bene both more profitable for my study, and also more * honest for my name, yet I can thincke my labour well bestowed, if with a little hindrance of my profite and name, may come any furtherance to the pleasure or commodity of the gentlemen and yomen of *Englande*, for whose sake I toke this matter in hand. And as for the *Latine* or *Greeke* tongue, everye thinge is so excellentlye done in them, that none can do better : In the *Englishe* tongue, contrary, everye thinge in a maner so meanlye both for the matter and handelinge, that no man can do worse. For therein the least learned, for the most part, have bene alwayes most readye to write. And they which had least hope in *Latine*, have bene most bould in *Englishe* : when surelye everye man that is most readye to talke, is not most able to write. He that will write well in any tongue, must follow this counsel of *Aristotle*, to speake as the comon people do, to thinke as wyse men do : as so shoulde everye man understand him, and the judgement of wyse men alowe him. Manye *Englishe* writers have not done so, but usinge straunge wordes, as *Latine*, *Frenche*, and *Italian*, do make

* Honest is here used for honourable.

all thinges darke and harde. Ones I communed with a man which reasoned the *Englishe* tongue to be enriched and encreased thereby, sayinge: “ Who
 “ will not prayse that feast where a man shall
 “ drincke at a dinner both wyne, ale and beere?”
 “ Truly (quoth I) they be al good, every one
 “ taken by himselfe alone, but if you put malvesye
 “ and sacke, redde wyne and white, ale and beere,
 “ and al in one pot, you shall make a drincke not
 “ easye to be knowen, nor yet holsome for the
 “ bodye.” *Cicero*, in folowing *Isocrates*, *Plato* and
Demosthenes, encreased the *Latine* tongue after another
 fort. This way, because divers men that wryte,
 do not know, they can neyther folow it, because
 of theyr ignoraunce, nor yet will prayse it for
 over arrogancye, two faultes, seldome the one
 out of the others companye. *Englishe* writers, by
 diversity of time, have taken dyvers matters in
 hand. In our fathers time no thinge was read but
 bookes of fayned chevalrie, wherin a man by read-
 inge shoulde be led to none other ende, but onely
 to manslaughter and baudrye. If anye man sup-
 pose they were good enough to passe the time with
 all, he is deceived. For surely vaine wordes do
 worke no finall thinge in vaine, ignorant, and
 young mindes, especially if they be geven any thinge
 thereunto

thereunto of their owne nature. These bookes (as I have heard say) were made the most part in abbeyes, and monasteries, a very likely and fit fruite of such an ydle and blind kind of lyving. In our tyme now, when every man is geven to know, much rather than to live wel, very many do write, but after such a fashon as very many do shoote. Some shooters take in hande stronger bowes, than they be able to * maintaine. This thinge maketh them some time to over shoote the marke, some time to shoote far wyde, and perchaunce hurt some that looke on. Other that never learned to shoote, nor yet knoweth good shaft nor bow, wil be as busy as the best, but suche one commonlye † plucketh down a side, and crafty archers which be against him, will be both glad of him, and also ever redye to lay and bet with him: It were better for such one to sit down than shote. Other there be, which have very good bow and shafts, and good knowledge in shootinge, but they have been brought up in such evill favoured shootinge, that they can neither shoote ‡ fayre nor yet nere. If any man will applye these thinges together, shal not se the

* To maintaine is to manage.

† To pluck down aside, we believe, is to shoot on one side into the ground.

‡ Neither shoot gracefully nor exactly.

one

one far differ from the other. And I also, amonges all other, in wryting this litle treatise, have folowed some yong shooters, which both wil begin to shote, for a litle money, and also wil use to shoote ones or twise about the marke for nought, afore they begin a good. And therefore dyd I take this litle matter in hand, to assay myfelfe, and hereafter, by the grace of God, if iudgement of wyse men, that loke on, thinke that I can do anye good, I may perchance cast my shaft among other, for better game. Yet in writing this booke, some man wil marveile perchance, why that I beyng an unperfect shooter, should take in hand to write of making a perfect archer: the same man, peradventure, wil marveile howe a whetstone, whiche is blunt, can make the edge of a knife sharpe: I would the same man should consider also, that in going about any matter, there be four things to be considered, doing, saying, thincking, and perfectnes: Firſt, there is no man that doth so well, but he can say better, || or els some men, whiche be now starke nought, should be too good: Again, no man can utter with his tongue, so wel as he is able to ima-

|| This passage is somewhat confused. The meaning is, that if from what men say we could infer what they do, we might think many to be good, whom we hear talking well, whom yet we know to be bad, because they live ill.

gine with his minde, and yet perfectnes it selfe is far above al thinkinge. Then, seying that saying is one step nerer perfectnes than doing, let every man leave marveyling why my worde shal rather expresse, than my dede shall perfourme, perfect shootinge.

I trust no man will be offended with this litle booke, excepte it be some fletchers and bowyers, thinkinge hereby that many that love shootinge shall be taught to refuse such noughtye wares as they woulde utter. Honest * fletchers and bowyers do not so, and they that be dishonest, ought rather to amende themselves for doing ill, than be angrye with me for saying well. A fletcher hath even as good a quarell to be angrye with an archer that refuseth an ill shaft, as a blade-smith hath to a fletcher that forsaketh to bye of him a noughtye knyfe; for as an archer must be content that a fletcher knowe a good shafte in every pointe for the perfecter makinge of it; so an honest fletcher will also be content that a shooter know a good shafte in every pointe, for the perfecter usinge of it; because the one knoweth like a fletcher howe to make it, the other knoweth like an archer how

* Fletcher is an arrow maker.

to use it. And feinge the knowledge is one in them both, yet the ende divers ; surely that fletcher is an enemy to archers and artillery, which cannot be content that an archer knowe a shafte, as well for his use in shootinge, as he himselfe should knowe a shafte, for his advantage in felling. And the rather, because shaftes be not made so much to be sold, but chieflie to be used. And feinge that use and occupyng is the ende why a shafte is made, the makynge, as it were, a meane for occupyng, surelye the knowledge in every point of a good shafte, is more to be required in a shooter than a fletcher.

Yet, as I sayde before, no honest fletcher will be angrie with me, seing I do not teache howe to make a shafte, which belongeth onlie to a good fletcher, but to knowe and handle a shafte, which belongeth to an archer. And this litle booke, I trust, shall please and profit both parties : for good bowes and shaftes shall be better knowne to the commodity of all shooters, and good shootinge may, perchaunce, be more occupied to the profit of all bowyers and fletchers. And thus I praye God that all fletchers, getting their lyving truly, and all archers, usinge shootinge honestlye, and all
manner

manner of men that favour artillerye, maye live continuallye in healthe and merineffe, obeying theyr Prince as they shoulde, and loving God as they oughte: to whome, for all thinges, be all honour and glorie for ever. *Amen.*

ROGER ASCHAM.



... of the ...
... of the ...
... of the ...
... of the ...

...



TOXOPHILUS.

THE
FIRST BOOKE
OF THE
SCHOLE OF SHOOTINGE.

PHILOLOGUS.

TOXOPHILUS.

PHILOLO- **Y**OU studye to fore, *Toxophilus*.
GUS. **T**OX. I will not hurt myselfe
over much, I warrant you. PHI. Take heede
you do not, for we physitions saye, that it is ney-
ther good for the eyes in so cleare a sunne, nor yet
holesome for the body, so soone after meate, to
looke upon a mans booke. TOX. In eatinge
and studyinge I will never folowe any physicke,
for if I did, I am sure I should have small pleasure
in the one, and lesse courage in the other. But
what news drave you hither, I pray you. PHI.
Small news, trulye, but that as I came on walk-
inge, I fortunèd to come with three or four that
went to shoote at the prickes: and when I sawe

B

not

not you amonges them, but at the last espyed you lookinge on your booke here so * sadlye, I thought to come and hold you with some communication, lest your booke shoulde run away with you. For methought by your waveringe pace, and earnest lookinge, your booke ledde you, not you it.

Tox. Indeede, as it chaunced, my minde went faster then my feete, for I happened here to reade in *Phedro Platonis*, a place that entreates wonderfullye of the nature of soules, which place, whethir it were for the passinge eloquence of *Plato*, and the *Greeke* tongue; or for the highe and godlye description of the matter, kepte my minde so occupied, that it had no leisure to looke to my feete. For I was readyng how some soules, beinge well feathered, flewe alwayes about heaven and heavenly matters; other some havinge their feathers mouted away and droupinge, sancke downe into earthlye thinges.

PHI. I remember the place very well, and it is wonderfullye sayd of *Plato*, and now I see it was no marveile thought your feete fayled you, seinge your minde flewe so faste.

Tox. I am glad now that you letted me, for my heade akes with lookinge on it, and because you tell me so, I am very forye that I was

* Seriously.

not with those good fellows you spake upon, for it is a very fayre day for a man to shoote in. PHI. And methinke, you were a great deale better occupyed, and in better company, for it is a very fayre day for a man to go to his booke in, Tox. All dayes and wethers will serue for that purpose, and surely this occasion was ill lost. PHI. Yea, but cleare wether maketh cleare mindes, and it is best, as I suppose, to spende the best time upon the best thinges : and me thought you shotte verie well, and at that marke, at whiche everye good scholer shoulde most busilye shote at. And I suppose it be a great deale more pleasure also to see a soule flye in *Plato*, than a shafte flye at the prickes. I graunte you, shootinge is not the worst thinge in the world, yet if we shote, and time shote, we are not like to be great winners at the lengthe. And you know also we scholers have more earnest and weightye matters in hande, nor we be not borne to pastime and playe, as you knowe well enoughe who sayeth. ¹ Tox. Yet the same man, in the same place, *Philologe*, by your leave, doth admitte holefome, honest, and manerlye pastimes, to be as necessarye to be mingled with sadde matters of the minde, as eatinge and sleapinge is

¹ M. Cic. in Off.

for the healthe of the bodye, and yet we be borne for neyther of both. ² And *Aristotle* himfelfe sayth, that althoughe it were a fonde and a childlike thinge to be to earnest in pastime and playe, yet doth he affirme, by the authority of the olde poet *Epicharmus*, that a man may use playe for earnest matters sake. ³ And in another place, that, as rest is for laboure, and medecines for healthe, so is pastime, at times, for sadde and weightye studye. PHI. How muche in this matter is to be geven to the authority eyther of *Aristotle* or *Tullye* I can not tell, feinge sadde men may well enoughe speake merilye for a merye matter: this I am sure, whiche thinge this fayre wheate (God save it) maketh mee remember, that those husbandmen whiche ryse earlyest, and come latest home, and are contente to have theyr dinner and other drinkynges broughte into the fieide to them, for feare of loosinge of tyme, have fatter barnes in the harvest, than they which will eyther sleape at noone tyme of the day, or els make merye with theyr neighbours at the ale. And so a scholer that purpofeth to be a good husbände, and desyr-eth to reape and enioye much fruite of learninge,

² Arist. de moribus, 10. 6. ³ Arist. Pol. 8. 3.

must till and sowe * thereafter. Our best seede tyme, whiche be scholers, as it is very tymely, and when we be yonge: so it endureth not over long, and therefore it may not be let slippe one houre: our grounde is very harde, and full of weedes, our horse wherewith we be drawen very wilde, as *Plato* sayth. † And infinite other molettes, which will make a thriftye scholer take heede howe he spendeth his time in sport and playe. Tox. That *Aristotle* and *Tullye* spake earnestlye, and as they thoughte, the earnestte matter whiche they entreate upon, doth plainlye prove. And, as for your husbandrye, it was more † probablye tolde with apte wordes proper to the thinge, than thoroughlye proved with reasons belonginge to our matter. For, contrarywyse, I heard myselfe a good husbände at his booke once saye, that to omitte studye some tyme of the daye, and some tyme of the yeare, made as much for the encrease of learninge, as to let the lande lye some tyme falloe, maketh for the better increase of corne. This we see, if the lande be plowed every yeare, the corne cometh thinne up: the ear is short, the grain is small, and, when it is brought into the barne and

‡ In Phædro.

* In order to it.

† Probably is speciously.

threshed,

threshed, geveth very evill ‡ faule. So those which never leave poringe on theyr bookes, have oftentimes as thinne invention, as other poore men have, and as small witte and weight in it as in other mens. And thus your husbandrye, methincke, is more like the life of a covetous snudge that ofte very evill proves, then the labour of a good husbande that knoweth well what he doth. And surelye the best wittes to learninge must needes have much recreation and ceasyng from theyr booke, or els they marre themselves; when base and dompishe wittes can never be hurte with continual studye, as ye see in luting, that a treble minikin stringe must alwayes be let downe, but at such tyme as when a man must needes playe, when the base and dull stringe needeth never to be moved out of his place. The same reason I finde true in two bowes that I have, whereof the one is quicke of caste || tricke, and trimme both for pleasure and profite: the other is a lugge slowe of caste, followinge the stringe, more sure for to last, then pleasant for to use. Now, Sir, it chaunced this other night, one in my chamber would needes bende them to prove their strengthe, but (I cannot tell howe) they were both leste bente till the

‡ Faule or Fall, is Produce. || Tricke or Tricksy, is neat, nice, elegant.

next day after dinner : and when I came to them, purposing to have gone on shootinge, I founde my good bowe clene * cast on the one syde, and as weake as water, that surelye, if I were a riche man, I had rather have spent a crowne : and as for my lugge, it was not one whit the worse, but shotte by and by as well and as farre as ever it did. And even so, I am sure that good wittes, excepte they be let downe lyke a treble stringe, and unbente lyke a good casting bowe, they will never last and be able to continue in studye. And I know where I spake this, *Philologe*, for I would not say thus much afore younge men, for they will take soone occasion to studye litle ynoughe. But I saye it therefore, because I knowe, as litle studye getteth litle learnyng, or none at all, so the most studye getteth not the most learninge of all. For a mans witte sore occupied in earnest studye must be as well recreated with some honest pastime, as the bodye sore laboured muste be refreshed with sleape and quietnesse, or else it cannot endure verye longe, as the noble poete sayth :

† What thinge wants quiet and mery rest, endures but a small while. Ovid.

* Cast is warped. The word is still used by artificers.

† If this line was so translated when this treatise was first written in 1544, it is the oldest English hexameter that we remember.

And

And I promise you shootinge, by my iudgement, is the most honeste pastime of all, and suche one, I am sure, of all other, that hindereth learninge litle or nothinge at all, whatsoever you and some other saye, which are a great deale sorer against it alwayes than you neede to be. PHI. Hindereth learninge litle or nothinge at all ! that were a marveile to me trulye, and I am sure, seinge you say so, you have some reason wherwith you can defende shootinge with all, and as for will, (for the love that you beare towarde shootinge) I thincke there shall lacke none in you. Therefore, seinge we have so good leysure both, and no bodye by to trouble us : and you so willinge and able to defende it, and I so readye and glade to heare what may be said of it, I suppose we cannot passe the time better over, neyther you for the ‡ honestye of your shootinge, nor I for mine own minde sake, than to see what can be sayed with it, or against it, and specialye in these days, when so many doth use it, and every man, in a manner, doth commune of it. TOX. To speake of shootinge, *Philologe*, trulye I would I were so able, eyther as I myselfe am willinge, or yet as the matter deserveth ; but seinge with wishinge we cannot have one nowe worthy, which so worthye a thinge

‡ Honesty is Honour.

can

can worthelye prayse, and although I had rather have any other to do it than myselfe, yet myselfe rather^r then no other, I will not fayle to say in it what I can. Wherein if I say litle, laye that of my litle habilitye, not of the matter itselfe, which deserveth no litle thinge to be sayde of it. PHI. If it deserve no litle thinge to be sayde of it, *Toxophile*, I marveile how it chaunceth than, that no man hitherto hath written anye thinge of it: wherein you muste graunt me, that eyther the matter is nought, unworthye, and barren to be written upon, or els some men are to blame, which both love it and use it, and yet coulde never finde in theyr harte, to saye one good woorde of it, seinge that verye triflinge matters hath not lacked great learned men to set them oute, as * gnattes and nuttes, and many other more like thinges, wherefore eyther you may honestlye laye very great faulte upon men, because they never yet praysed it, or els I may iustlye take away no litle thinge from shootinge, because it never yet deserved it. TOX. Truelye, herein, *Philologe*, you take not so much from it, as you geve to it. For great and commodious thynges are never greatlye praysed, not because they be not worthye, but because theyr excellencye

* The Gnat of Virgil, and the Nut of Ovid.

needeth no man his prayse, havinge all theyr commendation of themselfe, not borrowed of other men his lippes, which rather prayse themselfe, in speakinge muche of a litle thinge, then that matter which they entreat upon. Great and good thinges be not praysed: "For who ever praysed *Hercules*?" (sayth the *Greeke* proverbe.) And that no man hitherto hath written anye booke of shootinge, the faulte is not to be layed in the thinge which was worthe to be written upon, but of men which were negligente in doinge it, and this was the cause thereof as I suppose. Menne that used shootinge most and knewe it best, were not learned: men that were learned, used litle shootinge, and were ignoraunt in the nature of the thinge, and so fewe men have bene that hitherto were able to write upon it. Yet how long shootinge hath continued, what common wealthes hath most used it, how honest a thinge it is for all men, what kinde of lyvinge soever they folowe, what pleasure and profite commeth of it, both in peace and warre, all maner of tongues and writers, *Hebrewes*, *Greekes*, and *Latine*, hath so plentifullye spoken of it, as of few other thinges like. So what shootinge is, howe many kindes there is of it, what goodnesse is ioyned with it, is tolde: onely how it is to be learned

learned and broughte to a perfectnesse amonges men, is not tolde. PHI. Then, *Toxophile*, if it be so as you do saye, let us go forwarde, and examine howe plentifullye this is done that you speake; and, first, of the invention of it, then what honestye and profite is in the use of it, both for warre and peace, more than in other pastimes; last of all howe it oughte to be learned amonges men, for the encrease of it. Which thinge if you do, not onely I nowe, for your communication, but many other mo, when they shall knowe of it, for your labour, and shootinge itselſe also (if it could speake) for your kindnesse, will con you very muche thancke. TOX. What goode thinges men speake of shootinge, and what good thinges shootinge bringes to men, as my witte and knowledge will serve me, gladly shall I saye my minde. But howe the thinge is to be learned, I will surelye leave to some other, which, both for greater experience in it, and also for their learnynge, can set it out better than I. PHI. Well, as for that, I knowe both what you can do in shootinge, by experience, and that you can also speake well ynough of shootinge, for your learnynge: but go on with the first part. And I do not doubt, but what my desire, what your love towards it, the

honestye of shootinge, the profit that may come thereby to many others, shall get the second part out of you at the last. Tox. Of the first finders out of shootinge, divers men diverslye do wryte.

⁵ *Claudiane* the poete sayth, that nature geve example of shootinge first, by the * *Porpentine*, which shoote his prickes, and will hitte anye thinge that fightes with it : wherebye men learned afterwarde did imitate the same, in findinge out both bowe and shaftes. ⁶ *Plinie* referreth it to *Schythes* the sonne of *Jupiter*. ⁷ Better, and more noble wryters, brynge shootinge from a more noble inventour : as *Plato*, *Calimachus*, and *Galen*, from *Apollo*. ⁸ Yet longe afore those days we do read in the Bible of shootinge exprefslye ; and also, if we shall believe ⁹ *Nicholas de Lyra*, *Lamech* killed *Cain* with a shafte. So this great continuance of shootinge dothe not a litle prayse shootinge : nor that neyther dothe not a litle set it out, that it is referred to the invention of *Apollo*, for the which pointe shootinge is highlye praysed of ¹⁰ *Galen* : where he sayth, that meane craftes be first founde out by men

⁵ C. Claudianus in Histri. ⁶ Plin. 7. 56. ⁷ In Sym-po. in hymn. ad Apoll. ⁸ Genesis 21. ⁹ Ni. de Lyra.

¹⁰ Galenus in exhor. ad bonas artes.

* Porcupine.

or

or beastes, as weavinge by a spider, and such other : but high and commendable sciences by Goddes, as shootinge and musicke by *Apollo*. And thus shootinge, for the necessitie of it, used in *Adams* days, for the noblenesse of it referred to *Apollo*, hath not bene onely commended in all tongues and wryters, but also had in great price, both in the best common wealthes, in warre time, for the defence of their countrie, and of all degrees of men in peace time, both for the honestye that is ioyned with it, and the profite that followeth it. *PHI.* Well, as concerninge the findinge out of it, litle prayse is gotten to shootinge therebye, seynge good wittes maye most easilye of all finde out a triflinge matter. But whereas you saye, that most common wealthes have used it in warre tyme, and all degrees of men may verye honestlye use it in peace tyme : I thincke you can neyther shew by authoritye, nor yet prove by reason. *Tox.* The use of it in warre tyme, I will declare hereafter. And first, howe all kindes and sortes of men (what degree soever they be) hath at all tymes afore, and nowe may honestlye use it, the example of most noble men very well doth prove.

Cyaxares

¹ *Cyaxares* the Kinge of the *Medees*, and great grand father to *Cyrus*, kept a sort of *Sythians* with him onely for this purpose, to teache his sonne *Astyages* to shoote. ² *Cyrus*, beinge a childe, was broughte uppe in shootinge; which thinge *Zenophon* would never have made mention on, excepte it had bene fitte for all Princes to have used; seinge that *Zenophon* wrote *Cyrus* lyfe, ³ (as *Tullye* sayth) not to shew what *Cyrus* did, but what all maner of Princes, both in pastymes and earnest matters, ought to do.

Darius, the first of that name, and kinge of *Persia*, shewed plainlye howe fitte it is for a Kinge to love and use shootinge, which commaunded this sentence to be graven in his tombe, for a princelye memorye and prayse.

Darius the Kinge lyeth buried here,
That in shootinge and rydinge had never pere.

Strabo 15.

Agayne, ⁴ *Domitian* the Emperour was so cunninge in shootinge, that he coulde shote betwixt a mans fingers standinge as farre off, and never hurte him. *Commodus* also was so excellent, and had

¹ Herod. in Clio. ² Xen. in Insti. Cyri. 1. ³ Ad Quint. Fra. 1. 1. ⁴ Suet.

so

so sure a hand in it, that there was nothinge within his reach and shote, but he would hit in what place he would; as beasts runninge, eyther in the head, or in the harte, and never misse; as ⁵ *Herodiane* sayeth he sawe himselfe, or els he could never have believed it. PHI. Indeede you prayse shootinge very well, in that you shew that *Domitian* and *Commodus* love shootinge, such an ungracious couple, I am sure, as a man shall not finde agayne, if he raked all hell for them. TOX. Well, even as I will not commend theyr ilnesse, so oughte not you to dispraise theyr goodnesse; and indeede, the iudgmente of *Herodian* uppon *Commodus* is true of them bothe, and that was this: that besyde strengthe of bodye and good shootinge, they had no princelye thinge in them; whiche sayinge, methinke, commendes shootinge wonderfullye, calling it a princelye thinge. Furthermore, howe commendable shootinge is for Princes: ⁶ *Themistius*, the noble philosopher, shewethe in a certaine oration made to *Theodosius* the Emperour, wherein he dothe commende him for three thinges, that he used of a childe: For shootinge, for ryding of an horse well, and for feates of armes.

⁵ *Herodia* 1, ⁶ *Themist.* in Orat. 6.

Moreover,

Moreover, not onely Kinges and Emperours have been broughte up in shootinge, but also the best common wealthes that ever were, have made goodlye acts and lawes for it, as the ⁷ *Persians*, whiche under *Cyrus* conquered, in a maner, all the world, had a lawe that their children shoulde learne three thinges onlye from five yeares oulde unto twenty, to ryde an horse well, to shoote well, to speake truthe alwayes and never lye. The *Romaynes* ⁸ (as *Leo* the Emperour in his book of flightes of warre telleth) had a lawe that everye man shoulde use shootinge in peace tyme, while he was forty yeare oulde, and that everye house shoulde have a bowe, and forty shaftes, ready for all needes ; the omittinge of which lawe (sayth *Leo*) amonge the youthe, hathe bene the onlye occasion why the *Romaynes* lost a great deale of theyr empyre. But more of this I will speake when I come to the profite of shootinge in warre. If I shoulde rehearse the statutes made of noble Princes of *Englande* in parlamentes, for the settinge forward of shootinge, throughe this realme, and specially that acte made for shootinge the thirde yeare of the raigne of our most dreade Soveraigne Lord Kinge

⁷ Herod. in Clio. ⁸ Leo de stratag. 20.

Henry the VIII. I coulde be verye longe. But these fewe examples, speciallye of so greate men and noble common wealthes, shall stande in steede of manye. PHI. That suche Princes, and suche common wealthes have muche regarded shootinge, you have well declared. But whye shootinge oughte so of itselfe to be regarded, you have scarcelye yet proved.

Tox. Examples, I graunt, out of historyes do shewe a thinge to be so, not prove a thinge why it should be so. Yet this I suppose, that neyther great mens qualities, beinge commendable, be withoute great auctoritye, for other men honestlye to followe them; nor yet those great learned men that wrote such thinges, lacke good reason iustlye at all tymes for anye other to approve them. Princes, beinge children, oughte to be brought uppe in shootinge, bothe because it is an exercise most holosome, and also a pastime moste honest: wherein laboure prepareth the bodye to hardnesse, the minde to couragiousnesse, sufferinge neyther the one to be marde with tendernesse, nor yet the other to be hurte with ydlenesse, as we reade howe *Sardanapalus* and such other were, because they were not brought up with outwarde honest painfull
D pastimes

pastimes to be men, but cockerde up with inwarde
 noughtye ydle wantonneſſe to be women. For
 howe fitte labour is for all youthe, *Jupiter* or els
Minos amonges them of *Greece*, and *Lycurgus*
 amonge the *Lacedemonians*, ⁹ do shewe by theyr
 lawes, whiche never ordeyned anye thinge for the
 bringinge up of youth, that was not ioyned with
 labour; and that labour whiche is in shootinge of
 all other is best, both because it encreaseth strengthe,
 and preserveth healt he most, beinge not vehement,
 but moderate, not overlayinge anye one parte with
 wearineſſe, but softlye exerciſinge everye parte with
 equalneſſe, as the arms and breastes with drawinge,
 the other parts with goinge, beinge not so painfull
 for the labour, as pleasaunt for the pastime, ¹⁰ which
 exercise, by the iudgment of the beste phyſitions,
 is most allowable. By shootinge also is the minde
 honestlye exerciſed, where a man alwayes desireth
 to be best, (which is a word of honestye) and that
 by the same way, that vertue itſelfe dothe, covet-
 ing to come nigheſt a more perfitte ende, or mean
 ſtandinge betwixte two extreames, eſchewinge
 ſhorte, or gone, or eyther ſyde wyde, for the which
 cauſes *Aristotle* himſelfe ſayth, that ¹ shootinge and

⁹ Cic. 2. Tus. Qu. ¹⁰ Galen. 2. de Santuend. ¹ Aristot. de morib.

vertue be very lyke. Moreover, that shootinge of all other is the most honest pastyme, and that leaste occasion to naughtinesse is ioyned with it, two thinges verye plainly do prove, whiche be, as a man would saye, the tutors and overseers to shootinge: daye light, and open place where everye man dothe come, the maintainers and keepers of shootinge, from all unhoneste doinge. If shootinge fault at anye time, it hydes it not, it lurkes not in corners and huddermother: but openlye accuseth and bewrayeth itselfe, which is the next way to amendment, as wyse men do saye. And these thinges, I suppose, be signes, not of naughtinesse, for anye man to disalow it, but rather verye plaine tokens of honestye, for every man to prayse it. The use of shootinge also in great mennes children shall greatly encrease the love and use of shootinge in all the residue of youth. For meane mennes mindes love to be like great men, as ² *Plato* and *Isocrates* do saye. And that everye bodye shoulde learne to shoote, when they be younge, defence of the common wealthe doth require when they be oulde, whiche thinge cannot be done mightelye when they be men, excepte

² In Nic.

they learne it perfectly when they be boyes. And therefore shootinge of all pastymes is most fitte to be used in childhoode: because it is an imitation of most earnestest things to be done in manhode. Wherefore, shootinge is fitte for great mennes children, both because it strengtheneth the bodye with holosome laboure, and pleaseth the minde with honest pastyme, and also encourageth all other youthe earnestlye to followe the same. And these reasons (as I suppose) stirred uppe both great men to bringe uppe their children in shootinge, and also noble common wealthes so straitly to commaunde shootinge. Therefore feinge Princes, moved by honest occasions, have in all common wealthes used shootinge, I suppose there is no other degree of men, neyther lowe nor hye, learned nor leude, younge nor olde. * PHI. You shall neede wade no further in this matter, *Toxophile*, but if you can prove me that scholers and men geuen to learnynge maye honestlye use shootinge, I will soon graunt you that all other sortes of men may not onely lawfullye, but oughte of dutye to use it. But I thincke you cannot prove but that all these examples of shootinge broughte from so long a tyme, used of so noble Princes, confirmed

* Here seems to be some deficiency in the copy.

by so wyse mennes lawes and iudgements, are set afore temporal men, onelye to followe them; whereby they maye the better and stronglyer defende the common wealth withall; and nothinge belongeth to scholars and learned men, which have another part of the common wealthe, quiete and peaceable put to theyr cure and charge, whose ende, as it is diuerse from the other, so there is no one way that leadeth to them bothe Tox. I graunt, *Philologe*, that scholers and layemen have diuers offices and charges in the common wealthe, which requires diuers bringyng uppe in theyr youthe, if they shall do them as they oughte to do in theyr age. Yet as temporal men of necessitye are compelled to take somewhat of learnynge to do theyr office the better withall, so scholars may the boldlyer borrowe somewhat of layemennes pastymes to mainteine theyr healthe in studye withal. And surelye, of all other thynges, shootinge is necessarye for bothe fortes to learne. Which thinge, when it has bene evermore used in *Englande*, howe much good it hath done, both old men and chronicles do tell: and also our enemies can bear us recorde. For if it be true as I have heard saye, when the Kinge of *Englande* hath bene in *Fraunce*, the Priestes at home, because they were archers,

have

have bene able to overthrow all *Scotlande*. Againē,
 there is another thyngē, which above all other
 dothe move me, not onlye to love shootinge, to
 prayse shootinge, to exhorte all other to shootinge,
 but also to use shootinge myselfe: and that is our
 late Kinge *Henrye* the eyghte his most royal pur-
 pose and will, whiche in all his statutes generallye
 dothe commaund men, and with his owne mouth
 most gently did exhorte men, and by his great
 gistes and rewardes greatlye did encourage men,
 and with his most princelye example verye often
 did provoke all other men to the same. But here
 you will come with temporall man and scholer. I
 tell you plainly, scholer or unscholer, yea if I were
 twenty scholers, I woulde thincke it were mye
 dutye, bothe with exhortinge men to shoote, and
 also with shootinge myselfe, to helpe to set for-
 warde that thinge which the Kinge his wysedome,
 and his counsaile, so greatlye laboure to have go
 forward: which thinge surelye they did, because
 they knew it to be, in warre, the defence and wall
 of our countreye; in peace, an exercise most hol-
 some for the bodye, a pastyme most honeste for
 the minde, and, as I am able to prove myselfe, of
 all other moste fitte and agreeable with learnyngē
 and learned men. PHIL. If you can prove this
 thyngē

thynges so plainlye, as you speak it earnestlye, then will I not onelye thincke as you do, but become a shooter, and do as you do. But yet beware, I say, lest you, for the great love you beare towardes shootinge, blindly iudge of shootinge. For love, and all other too earnest affections, be not for noughte painted blinde. Take heede (I say) lest you prefer shootinge afore other pastymes, as one *Balbinus*, through blinde affection, preferred his lover before all other women, although she was deformed with a *Polyppus* in her nose. And although shootinge may be meete some tyme for some scholers, and so forth; yet the fittest alwayes is to be preferred. Therefore, if you will needes graunt scholers pastyme and recreation of theyr mindes, let them use (as manye of them do) *Musicke* and playinge on instruments, thinckinge most seemlye for all scholers, and most regarded alwayes of *Apollo* and the *Muses*. Tox. Even as I cannot denye but some *Musicke* is fit for learninge, so I trust you cannot choose but graunt, that shootinge is fit also, as ³ *Callimachus* doth signifye in this verse :

---Both merie songes and good shootinge delighteth Apollo.---

³ Cal. hym.

But

But as concerning whether of them is most fitte for learninge, and scholars to use, you may saye what you will for your pleasure, this I am sure that *Plato* and *Aristotle* bothe, in theyr bookes entreatinge of the common wealthe, where they shewe howe youthe should be brought uppe in four thinges, in readinge, in writinge, in exercise of bodye, and singinge, do make mention of *Musicke* and all kyndes of it, wherein they bothe agree, that *Musicke* used amonges the *Lydians* is very ill for young men, which be studentes for vertue and learninge, for a certaine nyce, softe, and smoothe swetenesse of it, whiche would rather entice them to noughtines, then stirre them to honestye.

An other kinde of *Musicke*, invented by the *Dorians*, they bothe wonderfully prayse, alowinge it to be very fitte for the studye of vertue and learninge, because of a manlye, roughe and stoute sounde in it, whiche should encourage younge stomakes to attempte manlye matters. Nowe whether these balades and roundes, these galiardes, pavaues and daunces, so nycelye fingered, so sweetlye tuned, be lyker the *Musicke* of the *Lydians*, or the *Dorians*, you that be learned iudge. And whatsoever ye iudge, this I am sure, that lutes, harpes, all
maner

maner of pypes, barbitons, sambukes, with other instrumentes every one, whiche standeth by fine and quicke fingeringe, be condemned of *Aristotle*, as not to be broughte in and used among them, which studie for learnynge and vertue.

Pallas, when she had invented a pipe, caste it awaye, not so muche, sayth *Aristotle*, because it deformed her face, but muche rather because such an instrument belonged nothinge to learninge. Howe suche instrumentes agree with learninge, the goodlye agreement betwixt *Apollo* God of learninge, and *Marsias* the *Satyr*, defender of pypinge, dothe well declare, where *Marsias* had his skinne quite pulled over his heade for his labour.

Muche *Musicke* marreth mennes maners, sayth *Galen*, althoughe some men will saye that it dothe not so, but rather recreateth and maketh quicke a mannes minde, yet methinke, by reason it doth as honye dothe to mannes stomacke, which at first receiveth it well, but afterward it maketh it unfit to abyde any good stronge nourishinge meate, or els any holsome sharpe and quicke drinke. And even so in a maner these instrumentes make a mans

4 *Arist. Pol.*

E

wittes

wittes so softe a smothe, so tender and quaiſye, that they be leſſe able to broke ſtronger and tougher ſtudye. Wittes be not ſharpened, but rather dulled and made blunt, with ſuche ſweete ſoftneſſe, even as good edges be blonter, whiche men whette upon ſoft chalke ſtones.

And theſe things to be true, not onely *Plato*, *Ariſtotle*, and *Galen*, prove by authoritye of reaſon, but alſo ^s *Herodotus* and other writers, ſhewe by plaine and evident example; as that of *Cyrus*, which, after he had overcome the *Lydians*, and taken their king *Creſus* priſoner, yet after, by the meanes of one *Paſtyas*, a very heady man amonges the *Lydians*, they rebelled againſt *Cyrus* againe; then *Cyrus* had by and by brought them to utter deſtruction, if *Creſus*, beinge in good favour with *Cyrus*, had not heartelye deſyred him not to revenge *Paſtyas* faulte, in ſheddinge their bloode. But if he would folowe his counſaile, he might bringe to paſſe, that theye ſhoulde never more rebel againſt him. And that was this, to make them weare long kyrtils to the foote, like women, and that everye one of them ſhoulde have a harpe or a lute, and learne to playe and ſinge. Which thinge if

^s Herod. in Clio.

you

you do, sayth *Cresus*, (as he did indeed) you shall see them quickly of men made women. And thus luting and finginge take awaye a manlye stomacke, whiche shoulde enter and pearce deepe and harde studye.

Even such another storye dothe ⁶ *Nymphodorus*, an olde *Greeke* historiographer, write of one *Sesoftris* King of *Egypt*, which storye, because it is somewhat longe, and very like in all pointes to the other, and also you do well enoughe to remember it, seinge you redde it so late in ⁷ *Sophocles Commentaries*, I will now passe over. Therefore eyther *Aristotle* and *Plato* knowe not what was good and evill for learninge and vertue, and the example of wyse historyes be vainly set afore us, or els the minstrelsy of lutes, pypes, harpes, and all other that standeth by such nyce, fine minikin fingeringe, (suche as the moste parte of scholers whom I knowe use, if they use anye) is farre more fitte for the womanishnes of it to dwel in the Courte among lades, than for any great thinge in it, which shoulde helpe good and sadde studye, to abide in the *University* amonge scholers. But perhaps you knowe some great goodnesse of suche *Musicke* and suche

⁶ Nymphod. ⁷ Comment. in Antig.

instrumentes, whereunto *Plato* and *Aristotle* his brayne coulde never attayne, and therefore I will saye no more against it.

PHI. Well, *Toxophile*, is it not enough for you to rayle uppon *Musicke*, excepte you mocke me to? but to say the truthe, I never thoughte myselfe these kyndes of *Musicke* fitte for learninge, but that whiche I sayde was rather to prove you, than to defend the matter. But yet as I woulde have this sorte of *Musicke* decaye among scholers, even so do I wishe from the bottom of my hart, that the laudable custome of *Englande* to teache children their plaine songe and pricke songe, were not so decayed throughoute all the realme as it is. Whiche thinge how profitable it was for all sortes of men, those knewe not so well than which had it moste, as they do nowe which lacke it most. And therefore it is true that *Teucer* sayth in *Sophocles*:

* Seldome at all good thinges he knowen how good to be
Before a man such thinges do misse out of his handes. *Sophocles* in *Aicco*.

That milke is no fitter nor more naturall for the bringinge up of children than *Musicke* is, both *Galen* proveth by auctoritye, and daily use teacheth by experience. For even the little babes lackinge

* These lines are written in imitation of the *Senarius*.

the

the use of reason, are scarce so well stilled in sucking their mothers pappe, as in hearinge their mother singe : Again, how fit youth is made, by learninge to singe, for *Grammar* and other sciences, both we dailye do see, and *Plutarch* learnedly doth prove, and *Plato* wyselye did allow, which received no scholer into his schole, that had not learned his song before. The godlye use of prayfinge God, by singinge in the church, needeth not my prayse, feinge it is so prayed throughe all the Scripture, therefore now I will speak nothing of it, rather than I shoulde speake to little of it.

Beside all these commodities, truelye two degrees of men, which have the highest offices under the Kinge in all this realme, shall greatly lacke the use of singinge, *Preachers* and *Lawyers*, because they shall not, without this, be able to rule their breastes for everye purpose. For where is no distinction in tellinge glade thinges and fearful thinges, gentlenes and cruelnes, softnes and vehementnes, and such like matters, there can be no great perswasion. For the hearers, as *Tullie* sayth, be much affectioned, as he is that speaketh. At his words be they drawen ; if he stand still in one fashion, their mindes stande still with him ; if he thunder,
they

they quake: if he chide, they fere: if he complaine, they sorye with him: and finallye, where a matter is spoken with an apte voice for everye affection, the hearers, for the most part, are moved as the speaker woulde. But when a man is alwaye in one tune, like an humble bee, or els now in the top of the church, now downe that no man knoweth where to have him: or piping like a reede, or roaringe like a bull, as some lawyers do, which thincke they do best, when they crye lowdest, these shall never greatly move, as I have knowen manye well learned have done, because theyr voyce was not stayed afore, with learninge to singe. For all voyces, great and small, base and shrill, weake or soft, may be holpen and brought to a good point by learning to singe.

Whether this be true or not, they that stand most in nede can tell beste, whereof some I have knowen, which, because they learned not to singe, when they were boyes, were fayne to take paine in it, when they were men. If anye man shoulde heare me, *Toxophile*, that woulde thincke I did but fondlye to suppose that a voyce were so necessarye to be looked upon, I would aske him if he thoughte nature a foole, for makinge such goodlye instrumentes

mentes in a man, for well uttering his wordes, or els if the two noble orators *Demosthenes* and *Cicero*, were not fooles, whereof the one did not onely learne to finge of a man, but also was not ashamed to learne how he shoulde utter his foundes aptlye of a dogge; the other setteth oute no point of *Rhetoricke* so fullye in all his bookes, as howe a man should order his voyce for all kinde of matters.

Therefore feinge men, by speakinge, differ and be better than beastes, by speakinge well better than other men, and that fingeing is an helpe towarde the same, as daylye experience doth teache, example of wyse men doth alowe, authority of learned men doth approve, wherewith the foundation of youth in all good common wealthes alwayes hath bene tempered: surely if I were one of the parliament-houfe, I woulde not fayle to put up a bill for the amendmente of this thinge; but because I am like to be none this yeare, I will speake no more of it at this time. **TOX.** It were pitye truly, *Philologe*, that the thinge shoulde be neglected, but I trust it is not as you say. **PHI.** The thinge is to true, for of them that come dailye to the *Univerfitye*, where one hath learned to finge, fix hath not,

But

But now to our shootinge, *Toxophile*, againe, wherein I suppose you cannot say so much for shootinge to be fitte for learninge, as you have spoken against *Musicke* for the same. Therefore as concerninge *Musicke*, I can be contente to graunt you your minde: but as for shootinge, surelye I suppose that you cannot perswade me, by no meanes, that a man can be earnest in it, and earnest at his booke to; but rather I thincke that a man with a bowe on his backe, and shaftes under his girdle, is more fite to wayte upon *Robin Hood*e, than upon *Apollo* or the *Muses*. Tox. Over earnest shootinge surelye I will not over earnestlye defende, for I ever thought shootinge shoulde be a wayter upon learnynge, not a mistresse over learnynge. Yet this I marveile not a little at, that ye thincke a man with a bowe on his backe is more like *Robin Hood*e's fervaunte, than *Apoll*os, seinge that *Apollo* himselfe, in ^s *Alce*stis of *Euripides*, which tragedye you redde openlye not longe ago, in a manner glorifyeth, sayinge this verse.

It is my wont alwayes my bowe with me to beare.

Therefore a learned man ought not to much to be ashamed to beare that sometime which *Apollo* God

^s Eurip. in *Alcest*.

of

of learninge himfelfe was not afhamed always to bear. And becaufe ye woulde have a man wayte upon the *Mufes*, and not at all meddle with fhootinge; I marveile that you do not remember how that the nine *Mufes* their felfe as foone as they were borne, were put to norfe to a lady called *Euphemis*, which had a fonne named *Erotus*, with whom the nine *Mufes*, for his excellent fhootinge, kepte evermore companie withall, and ufed dailie to fhoot together in the mounte *Parnaffus*: and at laft it chaunced this *Erotus* to dye, whose death the *Mufes* lamented greatlye, and fell all upon theyr knees fore *Jupiter* theyr father, and, at theyr request, *Erotus*, for fhootinge with the *Mufes* on earth, was made a figne, and called *Sagittarius* in heaven. Therefore you fee that if *Apollo* and the *Mufes* eyther were examples indeede, or onelye fayned of wyfe men to be examples of learninge, honeft fhootinge may well enoughe be companion with honeft studie. PHI. Well, *Toxophile*, if you have no ftronger defence of fhootinge than poetes, I feare if your companions which love fhootinge heard you, they would thincke you made it but a triflinge and fablinge matter, rather than any other man that loveth not fhootinge coulde be perfwaded by this reason to love it. Tox.

F

Even

Even as I am not so fonde but I knowe that these be fables, so I am sure you be not so ignorante, but you know what such noble wittes as the poetes had ment by such matters, which oftentimes, under the covering of a fable, do hyde and wrappe in goodlye preceptes of philosophie, with the true judgement of thinges. Whiche to be true specially in *Homer* and *Euripides*, *Plato*, *Aristotle*, and *Galene*, plainlye do shewe: when throughe all theyr workes (in a manner) they determine all controversies by these two poetes, and such like authorities. Therefore if in this matter I seeme to fable, and nothing prove, I am content you judge so on me, seinge the same judgement shall condemne with me *Plato*, *Aristotle*, and *Galene*, whom in that errour I am well content to followe. If these old examples prove nothinge for shootinge, what saye you to these? that the best learned and sagest men in this realme which be now alive, both love shootinge, and use shootinge, as the best learned bishops that be: amonges whom, *Philologe*, yourselfe knowe four or five, which as in all good learninge, vertue and sagement, they geve other men example what thinge they should do, even so by their shootinge they plainlye shewe what honest pastime other men geven to learninge may honestlye use. That earnest
studye

studye must be recreated with some pastime, sufficientl^ye I have proved afore, both by reason and authoritie of the best learned men that ever wrote. Then feinge pastimes be lawfull, the most fittest for learninge is to be sought for. A pastime, sayth *Aristotle*, must be like a medicine. Medicines stande by contraries; therefore, the nature of studyinge considered, the fittest pastime shall soon appeare. In studye every part of the bodye is idle, which thinge causeth grosse and cold humours to gather together and vexe scholers very much, the minde is altogether bent and sette on work: a pastime then must be had where everye part of the bodye must be laboured to separate and lessen such humours withall, the minde must be unbent, to gather and fetch againe his quickness withall. Thus pastimes for the minde onely, be nothinge fite for studentes, because the bodye, which is most hurt by studye, shoulde take no profite at all thereat. This knewe *Erasmus* very well, when he was here in *Cambrige*: which when he had been fore at his booke (as *Garret* our booke-bynder has verye oft told me) for lacke of better exercise, would take his horse, and ryde about the market hill, and come againe. If a scholer should use bowles or tennyes, the labour is so vehement and unequal, which is con-

demned of *Galene*; the example very ill for other men, when by so manye actes they be made unlawfull. Runninge, leapinge, and coytinge be to vile for scholers, and not fitte by *Aristotles* judgement: walkinge alone in the field hath no token of courage in it, a pastime like a single man that is neither fleshe nor fishe. Therefore if a man would have a pastime holsome and equall for every part of his bodye, pleasant and full of courage for the minde, not vile and unhonest to geve ill example to laye men, not kept in gardines and corners, not lurkinge on the night and in holes, but evermore in the face of men, eyther to rebuke it when it doth ill, or els to testifye on it when it doth well; let him seeke chieflie of all other for shootinge. **PHI.** Such common pastimes as men commonly do use, I will not greatlye allowe to be fitte for scholers, feinge they may use such exercises very well (I suppose) as *Galen* himselfe doth allow. **TOX.** These exercises, I remember very well, for I redde them within these two dayes, of of the which some be these: to runne up and downe an hill, to clyme up a longe powle, or a rope, and there hange a while, to holde a man by his armes and wave with his heeles, muche like the

⁹ Gal. de Santuend. 2.

pastime

pastime that boyes use in the church, when theyr master is away, to swinge and totter in a belrope : to make a fiste, and stretche out both his armes, and so stand like a roode. To go on a mans tip-toes, stretchinge out the one of his armes forward, the other backward, whiche, if he blered out his tongue also, might be thoughte to dance anticke verie properlye. To tumble over and over, to toppe over taylor : to set backe to backe, and see who can heave an others heeles highest, wyth other much like : which exercises surely muste needes be naturall, because they be so childishe, and they maye be also holosome for the bodye, but surelye as for pleasure to the minde, or honestye in the doinge of them, they be as like shootinge as *Yorke* is foule *Sutton*. Therefore to loke on all pastimes and exercises holosome for the bodye, pleasaunt for the minde, comlye for every man to do, honest for all other to loke on, profitable to be set by of every man, worthy to be rebuked of no man, fitte for all ages, persons and places, only shootinge shall appeare, wherein all these commodities may be founde. PHI. To graunt, *Toxophile*, that students may at times convenient use shootinge as most holosome and honest pastime : yet to do as some do, to shoote hourellye, daile, weekly, and
in

in a manner the whole yeare, neyther I can prayse, nor any wyse man will allowe, nor you yourselfe can honestly defend. Tox. Surelye, *Philologe*, I am very glad to see you come to that point that most lyeth in your stomache, and greveth you and others so much. But I trust, after I have sayde my minde in this matter, you shall confesse your selfe, that you do rebuke this thinge more than ye neede, rather than you shall finde that any man maye spende by anye possibilitye, more time in shootinge then he oughte. For first and formost, the hole time is divided into two partes, the daye and the nighte: whereof the nighte maye be bothe occupied in manye honest businesse, and also spent in much unthriftnesse, but in no wyse it can be applyed to shootinge. And here you see that halfe our time, graunted to all other thinges in a manner both good and ill, is at one swappe quite taken awaye from shootinge. Now let us go forward, and see howe much of halfe this time of ours is spent in shootinge. The whole yeare is divided into four partes, springe-time, sommer, faule of the leafe, and winter. Whereof the winter, for the roughnesse of it, is cleane taken away from shootinge: except it be one daye amonges twenty, or one yeare amonges forty. In sommer,
for

for the fervent heate, a man may saye likewise; excepte it be some time against night. Nowe then springe time and faule of the leafe, be those which we abuse in shootinge.

But if we consider howe mutable and changeable the weather is in those seasons, and howe that *Aristotle* himselfe sayth, that most part of rayne fauleth in these two times; we shall well perceive, that where a man would shoote one daye, he shall be sayne to leave of four. Nowe when time it selfe graunteth us but a little space to shoote in, let us see if shootinge be not hindered amonges all kindes of men as muche other wayes.

First, younge children use not; younge men, for fear of them whom they be under, too muche dare not; sage men, for other greater busines, will not; aged men, for lacke of strengthe, cannot; riche men, for covetousnesse sake, care not; poore men, for cost and charge, may not; maisters, for theyr household kepinge, heede not; servauntes, kept in by theyr maisters, verye oft shall not; craftesmen, for gettinge of their lyvinge, very muche leysure have not; and many there be that oft be-
ginnes, but, for inaptnesse, proves not; and most
of

of all, which when they be shooters geve it over and list not: So that generallye men every where, for one or other consideration, much shootinge use not. Therefore these two things, straytnesse of time, and everye mans trade of lyvinge, are the causes that so fewe men shotes, as you may see in this greate towne, where as there be a thousand good mennes bodyes, yet scarce ten that useth anye greate shootinge. And those whom you see shoote the most, with how manye things are they drawen, or rather driven, from shootinge. For first, as it is manye a yeare or they begin to be great shooters, even so the great heate of shootinge is gone within a yeare or two: as you knowe diverse, *Philologe*, yourselfe, which were some time the best shooters, and now they be the best studentes.

If a man faule sicke, farewell shootinge, maye fortune as longe as he lyveth. If he have a wrentche, or have taken colde in his arme, he maye hange uppe his bowe (I warrant you) for a season. A litle blayne, a small cutte, yea a flye poore worme in his finger, maye keepe him from shootinge well enoughe. Breakinge and ill lucke in bowes I will passe over, with an hundred mo fere thinges, which chaunceth every day to them that
 shoote

shoote most, whereof the least of them maye compell a man to leave shootinge. And these thinges be so true and evident, that it is impossible eyther for me craftilye to fayne them, or els for you justlye to denye them. Then feinge how manye hundred thinges are required altogether to geve a man leave to shoote, and any one of them denied, a man cannot shoote; and seeinge every one of them may chaunce, and doth chaunce every daye, I marveile any wyse man will thincke it possible, that any great time can be spent in shootinge at all.

PHI. If this be true that you saye, *Toxophile*, and in very dede, I can denye nothinge of it, I merveile greatly how it chaunceth, that those which use shootinge be so much marked of men, and oft times blamed for it, and that in a manner as much as those which playe at ¹⁰ cardes and dyse. And I shall tell you what I hearde spoken of the same matter. A man, no shooter, (not longe ago) would defend playing at cardes and dyse, if it were honestlye used, to be as honest pastime as your shootinge: for he layed for him, that a man might playe for a litle at cardes and dyse, and also a man might shoote away all that ever he had. He sayde

¹⁰ Cardes and Dyse.

G

a payre

a payre of cardes cost not past two pence, and that they neded not so much reparation as bowe and shaftes, they would never hurte a mans hande, nor never weare his gere. A man should never flea a man with shootinge wyde at the cardes. In wete and drye, hote and colde, they woulde never forsake a man, he shewed what great varietye there is in them for every mans capacity : if one game were hard, he might easly learne an other : if a man have a good game, there is great pleasure in it : if he have an ill game, the payne is short, for he may sone geve it over, and hope for a better : with many other mo reasons. But at the last he concluded, that betwixte playinge and shootinge, well used or ill used, there was no difference : but that there was lesse coste and trouble, and a great deale more pleasure in playinge, than in shootinge.

Tox. I cannot denye, but shootinge (as all other good thinges) may be abused. And good thinges ungodly used, are not good, sayth an honourable bishoppe in an earnest matter than this is : yet we must be ware that we laye not mennes faultes upon the thinge which is not worthy, for so nothinge should be good. And as for shootinge, it is blamed and marked of men for that thing

thing (as I have sayd before) which should be rather a token of honestye to prayse it, then anye signe of noughtinesse to disallowe it, and that is because it is in everye mans sight; it seeketh no corners, it hydeth it not: if there be never so litle faulte in it, every man seeth it, it accuseth itselfe. For one houre spent in shootinge is more seene, and further talked of, than twenty nights spent in dysinge, even as a little white stone is seene amonges three hundred blacke. Of these that blame shootinge and shooters, I will saye no more at this time but this, that beside that they stoppe and hinder shootinge, which the statutes would have forward, they be not much unlike in this pointe to *Wyll Sommer* the Kinges foole, which smiteth him that standeth alwayes before his face, be he never so worshipfull a man, and never greatlye lokes for him which lurkes behinde an other mans backe, that hurte him in deede.

But to him that compared gaminge with shootinge somewhat will I aunswere, and because he wente afore me in a comparison: and comparisions, sayth learned men, make plaine matters: I will surelye followe him in the same. Honest things
(sayth

(sayth ^a *Plato*) be known from dishonest things by this difference, dishonestye hath ever present pleasure in it, havinge neyther good pretence goinge before, nor yet anye profite followinge after : which sayinge descryeth generallye, both the nature of shootinge and gaminge, which is good, and which is evill, verye well.

Gaminge hath joined with it a vaine presente pleasure, but there followeth losse of name, losse of goods, and winninge of an hundred gowtye, dropseye, diseases, as everye man can tell. Shootinge is a paynfull pastime, whereof followeth health of bodye, quicknesse of witte, habilitie to defende our country, as our ennemyes can bear recorde.

Loth I am to compare these things together, and yet I do it not because there is anye comparison at all betwixte them, but thereby a man shall see how good the one is, how evill the other. For I thincke there is scarce so much contrariounesse betwixt hotte and cold, vertue and vice, as is betwixte these two things : For whatsoever is in the one, the cleane contrarye is in the other, as shall plainlye appere, if we consider both theyr begin-

^a In Phedro.

ninges, theyr encreasinges, theyr fruites, and theyr endes, which I will soone ridde over.

The first bringer into the worlde of shootinge, was
² *Apollo*, which for his wysedome, and greate commodities, broughte amonges men by him, was esteemed worthye to be counted as a God in heaven.

Dyfyng surelye is a bastard borne, because it is sayde to have two fathers, and yet both nought: the one was an ungratious God, called ³ *Theuth*, which, for his noughtinesse, came never in other Goddes companyes, and therefore *Homer* doth despise once to name him in all his workes. The other was a ⁴ *Lydian* borne, which people for such games, and other unthriftinesse, as bowlinge and hauntinge of tavernes, have bene ever had in most vile reputation in all storyes and writers.

The fosterer of shootinge is Labour, that companion of vertue, the mainteyner of honestye, the encrease of healthe and wealthinesse, which admitteth nothinge, in a manner, into his companye that standeth not with vertue and honestye; and therefore sayth the olde Poete *Epichermus* verye

² Pla. in Tim. ³ Plato in Phedro. ⁴ Herod. in Clio.
 pretelye

pretelye in ^s *Zenophon*, that God selleth vertue, and all other good thinges to men for labour. The nource of dyse and cardes, is werisome idleneſſe, enemye of vertue, the drowner of youthe, that taryeth in it, and, as *Chaucer* doth ſay verye well in the *Parsons Tale*, the grene path waye to hell, havinge this thinge appropriate unto it, that whereas other vices have ſome cloke of honeſtye, onlye idleneſſe can neyther do well, nor yet thincke well. Againe; ſhootinge hath two tutours to loke upon it, out of whoſe companye ſhootinge never ſtirreth, the one called day-light, the other open place, which two kepe ſhootinge from evill companye, and ſuffer it not to have to much ſwinge, but ever more kepeth it under awe, that it dare do nothinge in the open face of the world, but that which is good and honeſt. Lykewiſe, dyſinge and cardinge have two tutours, the one named Solitariouſneſſe, which lurketh in holes and corners, the other called Night, an ungratious cover of noughtineſſe, which two thinges be very inkepers and receyvers of all noughtineſſe and noughtye thinges, and thereto they be in a manner ordayned by nature. For, in the night time and in corners, ſpirites and theeves, rattes and miſe, toodes and oules, night crowes

^s Xen. de dict. & fact. Soc.

and

and poulcattes, foxes and * foumardes, with all other vermine, and noysome beastes, use most styringe; when in the day-light, and in open places, which be ordayned of God for honest thinges, they dare not ones come, which thinge *Euripides* noteth very well, sayinge,

All thinges the night, good thinges the daye doth haunt and use. Iph. in Tau.

Companions of shootinge, by providentnes, good heede geving, true meetinge, honest comparison, which thinges agree with vertue verie well. Cardinge and dyfinge have a sort of good felowes also, goinge commonlye in theyr companye, as blinde fortune, stumblinge chaunce, spittle lucke, false dealinge, craftye conveyance, brainlesse brawlinge, false forswearinge, which good fellowes will sone take a man by the sleve, and cause him take his inne, some with beggary, some with goute and dropsye, some with thefte and robbery, and seldome they will leave a man before he come eyther to hanginge, or els some other extreme myserye. To make an ende, how shootinge by all mennes lawes hath bene alowed, cardinge and dyfinge by all mennes judgements condemned, I neede not shewe, the matter is so plaine.

* Foumards, by others called *Fumarts*, are, we believe, what are now called more commonly Stoats.

Therefore

Therefore, when the *Lydians* shall invente better things than *Apollo*, when slouth and ydlenesse shall encrease vertue more than labour, when the night and lurking corners geveth lesse occasion to unthriftinesse, than light day and opennesse, then shall shootinge, and such gaminge, be in some comparison like. Yet even, as I do not shewe all the goodnes which is in shootinge, when I prove it standeth by the same things that vertue itselfe standeth by, as brought in by gods, or god-like men, fostered by labour, committed to the savegarde of light and opennesse, accompanied with provision and diligence, loved and allowed by everye good mans sentence: even likewise do I not open halfe the naughtinesse which is in cardinge and dyfinge, when I shewe how they are borne of a desperate mother, nourished in idlenesse, encreased by lycence of nighte and corners, accompanied with fortune, chaunce, deceyte, and craftinesse: condemned and banished by all lawes and judgements.

For if I woulde enter to describe the monstrousnesse of it, I should rather wander in it, it is so brode, than have anye readye passage to the ende of the matter: whose horriblenesse is so large, that
it

it passed the eloquence of our ⁶ *Englishe Homer* to compasse it : yet because I ever thoughte his say-inges to have as much authoritye as eyther *Sophocles* or *Euripides* in *Greeke*, therefore gladlye do I remember these verses of his.

Hazardry is verye mother of lesinges,
And of deceyte, and cursed iweringes.
Blasphemye of Christ, mans slaughter, and waste also!
Of catel, of tyme, of other thinges mo.

*Mother of * lesinges.*] True it maye be called so, if a man consider how many wayes and how many thinges he loseth thereby ; for first, he loseth his goodes, he loseth his time, he loseth quicknesse of witte, and all good luste to other thinges ; he loseth honest companye, he loseth his good name and estimation, and at last, if he leave it not, loseth God, and heaven and all : and, insteede of these thinges, winneth at length eyther hanginge or hell.

And of deceyte.] I trowe, if I should not lye, there is not halfe so much crafte used in no one thinge in the world, as in this cursed thinge. What false dyse use they ? As dyse stopped with quick silver and heares, dyse of vauntage, flattes, gourdes

⁶ Chaucer.

* We doubt whether our authour has not mistaken the sense of Chaucer, we rather take lesinges to be lies than losses.

H

to

to chop and chaunge when they liſte, to let the true dyſe fall under the table, and ſo take up the falſe, and if they be true dyſe, what ſhift will they make to ſet the one of them with flydinge, with cogginge, with foyſtinge, with coytinge as they call it. How will they uſe theſe ſhiftes, when they get a plaine man that cannot ſkill of them? how will they go about, if they perceive an honeſt man have moneye, which liſt not playe, to provoke him to playe? They will ſeeke his companie, they will let him pay noughte, yea, and as I hearde a man ones ſaye that he did, they will ſende for him to ſome houſe, and ſpende perchaunce a crowne on him, and, at laſt, will one begin to ſaye: What my maſters, what ſhall we do? ſhall every man playe his twelve-pence whiles an apple roſte in the fyre, and then we will drincke and departe: Naye, will an other ſaye, (as falſe as he) you cannot leave when you begin, and therefore I will not playe: but if you will gage, that every man, as he hath loſt his twelve-pence, ſhall ſit downe, I am contente, for ſurelye I would winne no mannes moneye here, but even as much as woulde paye for my ſupper. Then ſpeaketh the thirde, to the honeſte man that thoughte not to playe, What? will you playe your twelve-pence? If he excuſe him;

Tuſh

Tush man, will the other saye, sticke not in honeste companye for twelve-pence; I will beare your halfe, and here is my moneye.

Nowe all this is to make him to beginne, for they knowe if he be ones in, and be a loser, that he will not stick at his twelve-pence, but hopeth ever to get it againe, while perhappes he lose all. Than everye one of them setteth his shiftes abroache, some with false dyse, some with settling of dyse, some with having outelandishe silver coynes gilded, to put away at a time for good golde. Than if there come a thinge in controversye, must you be judged by the table, and than farewell the honest mans parte, for he is borne downe on every syde.

Nowe, Sir, besyde all these thinges, they have certaine termes (as a man woulde saye) appropriate to theyr playinge: whereby they will drawe a mannes moneye, but paye none, which they call barres, that surelye he that knoweth them not maye soone be debarred of all that ever he hath, before he learne them. If a plaine man lose, as he shall do ever, or els it is a wonder, then the game is so devilish, that he can never leave: for vaine hope, (which hope, sayth

7 *Euripides*, destroyeth manye a man, and cittye) driveth him on so farre, that he can never return backe, until he be so light that he neede feare no theeves by the waye. Nowe if a simple man happen once in his life to winne of such players, than will they eyther entreate him to keepe them companye whiles he hath lost all againe, or els they will use the most devilyshe fashion of all, for one of the players that standeth next him shall have a payre of false dyse, and cast them out upon the bourde, the honest man shall take them and cast them as he did the other, the thirde shall espie them to be false dyse, and shall crye oute harde, with all the othes under God, that he has falselye wonne theyr moneye, and than there is nothinge but houlde thy throte from my dagger; everye man layeth hande on the simple man, and taketh all theyr money from him, and his owne also, thinking himselfe well, that he escapeth with his life.

Cursed swerynge blasphemye of Christe.] These halfe verses Chaucer, in another place, more at large doth well set out, and very livelye expresse, sayinge,

*Ey by Goddes precious hart and his nayles,
And by the bloud of Christe, that is in Hales,*

7 In Suppli.

Seven

seven is my chaunce, and thine is cluke and treye,
 Ey Goddes armes, if thou falselye playe,
 This dagger shall thoroughe thine harte go,
 This fruite commeth of the beched boones two,
 Forfweringe, ire, falseneffe, and homicide, &c.

Thoughe these verses be verye earnestlye written, yet they do not halfe so griselye set out the horriblenesse of blasphemye, which such gammers use, as it is indeede, and as I have heard myselfe. For no man can write a thinge so earnestlye, as whan it is spoken with gesture, as learned men, you knowe, do saye. Howe will you thincke that suche furiousnesse, with woode countenaunce, and brenninge eyes, with staringe and bragginge, with hart redye to leape out of the bellye for swellinge, can be expressed the tenthe part, to the uttermost. Two men I heard myseife, whose sayinges be farre more griselye, than *Chaucers* verses. One, when he had losse his moneye, sware me God from top to the toe with one breathe, that he had lost all his moneye for lacke of sweringe: the other losinge his moneye, and heapinge othes upon othes one in anothers necke, most horrible, and not speakable, was rebuked of an honest man which stood by for so doinge, he by and by, staringe him in the face, and clappinge his fist, with all his moneye he had, upon the boarde, sware me by the fleshe

fleshe of God, that, if sweringe would helpe him but one ace, he would not leave one pece of God unsworne, neyther within nor without. The remembraunce of this blasphemye, *Philologe*, doth make me quake at the hart, and therefore I will speake no more of it.

And so to conclude with such gaminge, I thincke there no ungratioufnesse in all this world, that carieth a man so farre from God, as this fault doth. And if there were anye so desperate a person, that would begin his hell in earth, I trowe he should not finde hell more like hell itselſe, than the life of of those men is, which daily haunt and use such ungratious games. PHI. You handle this gere indeede; and I suppose, if you had bene a prentice at such games, you could not have sayd more of them than you have done, and by like you have had somewhat to do with them. TOX. Indede, you may honestlye gather that I hate them greatly, in that I speak against them: not that I have used them greatly in that I speake of them. For things be knowen divers wayes, as *Socrates* (you know) doth prove in *Alcibiades*. And if every man should be that, that he speaketh or wryteth upon, then should *Homer* have bene the best captaine, most
cowarde,

cowarde, hardye, haſtye, wyſe and woode, ſage and ſimple: and *Terence* an oulde man and a younge, an honeſt man and a bawde: with ſuch like. Surelye every man ought to praye to God dailye, to kepe them from ſuch unthriftineſſe, and ſpeciallye all the youth of *Englande*: for what youth doth begin, a man will folowe commonlye, even to his dying day: which thinge *Adraſtus*, in *Euripides*, pretelye doth expreſſe, ſayinge:

What thing a man in tender age hath moſt in ure,
That ſame to death alwayes to kepe he ſhall be ſure.
Therefore in age who greatly longes good fruite to mowe,
In youth he muſt himſelfe applye good feede to ſowe. *Euripides* in *Suppli.*

For the foundation of youthe well ſet (as *Plato* doth ſaye) the whole bodye of the common wealthe ſhall flouriſhe thereafter. If the younge tree growe croked, when it is oulde a man ſhall rather breake it than ſtreight it. And I thincke there is no one thing that crokes youthe more then ſuch unlawful games. Nor let no man ſaye, if they be honeſtly uſed they do no harme. For how can that paſtime which neyther exerciſeth the bodye with any honeſt labour, nor yet the minde with any honeſt thinckinge, have any honeſtye joined with it? Nor let no man aſſure himſelfe that he can uſe it honeſtlye: for if he ſtand therein, he may fortune
have

have a faule, the thinge is more slipperye than he knoweth of. A man maye (I graunt) sit on a brante hill side, but if geve never so little forward, he cannot stoppe, though he would never so fayne, but he must needes runne head-long, he knoweth not how farre. What honest pretences vayne pleasure layeth daily (as it were entisementes or baytes, to pull men forwarde withall) *Homer* doth well shewe, by the *Sirenes* and *Circe*. And amonges all in that shippe, there was but one *Ulysses*, and yet he had done to as the other did, if a goddesse had not taughte him; and so likewise, I thincke, they be easye to nomber, which passe by playinge honestly, except the grace of God save and keep them. Therefore they that will not go to farre in playinge, let them folowe this counsell of the Poet :

Stoppe the beginninges.

PHI. Well, or you go any further, I praye you tell me this one thinge : Doo you speake against meane mennes playinge onely, or against greate mennes playinge to, or put you any difference betwixte them ? TOX. If I should excuse myselfe herein, and say that I spake of the one and not of the other, I fear leaste I shoulde as fondlye excuse myselfe, as a certaine preacher did, whom I heard
upon

upon a time speake against many abuses, (as he sayde) and, at last, he spake against candelles, and then, he fearinge, least some men would have bene angrie and offended with him, Naye, sayth he, you must take me as I meane: I speake not against greate candelles, but against litle candelles, for they be not all one (quoth he) I promise you; and so everye man laughed him to scorne.

Indeede, as for great men, and great mennes matters, I list not greatlye to meddle. Yet this I would wishe, that all great men in *Englande* had redde over diligently the Pardoners Tale in *Chaucer*, and there they shoulde perceiue and see, how muche such games stande with their worshippe, how great soever they be. What great men do, be it good or ill, meane men commonlye love to followe, as many learned men in many places do saye, and dailye experience doth plainlye shewe, in costlye apparell and other like matters.

Therefore, feinge that lordes be lanternes to lead the life of meane men, by their example, either to goodnesse or badnesse, to whether soever they list: and feinge also they have libertye to list what they will, I praye God they have will to list

I

that

that which is good; and as for their playing, I will make an ende with this sayinge of *Chaucer*.

Lordes might finde them other maner of playe,
Honest ynough to dreve the daye awaye.

But to be short, the best medicine for all sortes of men, both highe and lowe, younge and oulde, to put away such unlawful games is by the contrarye, likewise as all *Phisitions* do allowe in *Phisicke*. So let youthe, instede of such unlawful games, which stande by ydleneffe, by solitarinesse, and corners, by night and darknesse, by fortune and chaunce, by craft and subtiltye, use such pastimes as stand by labour: upon the day light, in open sighte of men, havinge such an ende as is come to by cunninge, rather than by craft: and so should virtue encrease, and vice decaye. For contrarye pastimes, must nedes worke contrarye mindes in men, as all other contrarye thinges do.

And thus we see, *Philologe*, that shootinge is not onlye the most holesome exercise for the bodye, the most honest pastime for the minde, and that for all sortes of men: but also it is a most redye medicine, to purge the whole realme of such pestilent gaminge, wherewith manye times it is fore troubled, and ill at ease.

PHI.

PHI. The more honestye you have proved by shootinge, *Toxophile*, and the more you have persuaded me to love it, so much trulye the foryer have you made me with this laste sentence of yours, whereby you plainly prove that a man may not greatly use it. For if shootinge be a medycine (as you saye that it is) it may not be used very oft, lest a man should hurte himselfe withall, as medycines much occupied doo. For *Aristotle* himselfe sayth, that medycines be not meate to live withall: and thus shootinge, by the same reason, maye not be much occupied. Tox. You playe your olde wontes, *Philologe*, in dalyinge with other mennes wittes, not so much to prove your owne matter, as to prove what other men can saye. But where you thincke that I take away much use of shootinge, in lykening it to a medycine: because men use not medycines everye daye, for so should theyr bodyes be hurte: I rather prove daily use of shootinge thereby. For although *Aristotle* sayth that some medycines be no meate to live withal, which is true: yet ^s *Hippocrates* sayth our dailye meates be medycines, to withstand evill withal, which is as true, for he maketh two kindes of medycines, one our meate that we use dailye, which purgeth soft-

^s Hippoc. de med. purg.

lye and slowlye, and in this similitude maye shoot-
 inge be called a medycine, wherewith dailye a man
 maye purge and take away all unlawful desires to
 other unlawful pastimes, as I proved before. The
 other is a quicke purginge medycine, and seldomer
 to be occuppyed, except the matter be greater, and
 I could describe the nature of a quicke medycine,
 which should within a while purge and plucke out
 all the unthriftye games in the realme, through
 which the common wealthe oftentimes is sicke.
 For not onely good quicke wittes to learninge be
 thereby broughte oute of frame, and quite marred,
 but also manly wittes, eyther to attempt matters
 of high courage in warre time, or else to atchieve
 matters of weight and wyfdome in peace time, be
 made thereby very quasye and faynte. For loke
 through all histories written in *Greeke*, *Latine*, or
 other language, and you shall never finde that
 realme prosper in the whiche such ydle pastimes are
 used. As concerninge the medycine, althoughe
 some would be discontent, if they heard me med-
 dle anye thinge with it : yet, betwixt you and me
 here alone, I maye the boldlyer saye my fantasye,
 and the rather because I will onely wish for it,
 which standeth with honesty, not determine of it,
 which belongeth to authoritye. The medycine is
 this,

this, that would to God and the Prince, all these unthriftye ydle pastimes, which be very bugges that the 9 *Psalme* meaneth on, walking on the night and in corners, were made felonye, and some of that punishment ordayned for them, which is appointed for the forgers and falsifyers of the King's coyne. Which punishment is not by me now invented, but long ago, by the moste noble oratour

¹⁰ *Demosthenes*, which marveileth greatlye that death is appointed for falsifyers and forgers of the coyne, and not as greate punishmente ordayned for them, which by their meanes forges and falsifies the common wealth. And I suppose that there is no one thinge that changeth soner the golden silver wittes of men into copperye and brassye wayes, then dysfinge and such unlawfull pastimes.

And this quicke medycine, I believe, woulde so throwlye purge them, that the daily medycines, as shootinge and other pastimes joyned with honest labour, shoulde easelyer withstand them. PHI. The excellent commodities of shootinge in peace time, *Toxophile*, you have verye well and sufficiently declared. Whereby you have so perswaded me, that God willinge, hereafter I will both love it

9 *Psalme* 90. ¹⁰ *Demost.* contra Leptinem.

the

the better, and also use it the oſter. For as much as I can gather of all this communication of ours, the tongue, the noſe, the handes, and the feete, be no fitter members, or instrumentes for the bodye of a man, than is ſhootinge for the hole body of the realme. God hath made the partes of men which be beſt and moſt neceſſarye, to ſerve, not for one purpoſe onely, but for manye: as the tongue for ſpeakinge and taſtinge, the noſe for ſmellinge, and alſo for avoydinge all excrementes, which faule out of the head, the handes for receiving of good thinges, and for puttinge of all harmfull thinges from the bodye. So ſhootinge is an exerciſe of healthe, a paſtime of honeſte pleaſure, and ſuch one alſo that ſtoppeth and avoydeth all noyſome games, gathered and encreaſed by ill rule, as noughtye humours be, which hurt and corrupte ſore that parte of the realme, wherein they do remayne. But nowe if you can ſhewe but halfe ſo muche profite in warre of ſhootinge, as you have proved pleaſure in peace, then will I ſurelye judge that there be fewe thinges that have ſo manifolde commodities and uſes joyned unto them as it hath.

Tox. The upper hand in warre, next the goodneſſe of God, (of whom all victory commeth, as
Scripture

Scripture sayth) ¹ standeth chieflie in three things : in the wisdome of the Prince, in the sleightes and pollicies of the captaynes, and in the strengthe and cherefull forwardnesse of the souldiours. A Prince in his harte muste be full of mercye and peace, a vertue most pleasaunt to Christ, most agreeable to mans nature, most profitable for riche and poore ; for then the riche man enjoyeth with great pleasure the which he hath : the poore may obtaine with his labour, that which he lacketh. And althoughe there is nothing worse then * warre, whereof it taketh his name, throughe the which great men be in daunger, meane men without succour ; riche men in feare, because they have somewhat ; poore men in care, because they have nothinge ; and every man in doubt and miserye : yet it is a civill medycine, wherewith a Prince may, from the bodye of his common wealthe, put off that danger which may faule : or els recover againe, whatsoever it hath losse. And therefore, as *Isocrates* doth saye, a Prince must be a warriour in two things, in cuninge and knowledge of all sleightes and feates of warre, and in havinge all necessary habilimentes be-

¹ Mach. 5. 3.

* War is an old word, still used in some counties for worse, and ASCHAM suppoies that war or hostility is so named, because it is war or worse than peace,

longinge

longinge to the fame. Which matter to entreate at large, were over longe at this time to declare, and over much for my learninge to perfourme.

After the wisedome of the Prince, are valiant captaines most necessarye in warre, whose office and dutye is to knowe all sleightes and pollicies for all kindes of warre, which they may learne two wayes, eyther in dailye folowinge and hauntinge the warres, or els, because wysedome boughte with stripes is manye times over costlye, they may bestow some time in *Vegetius*, which entreateth such matters in *Latine* metelye well, or rather in *Polyenus*, and *Leo* the Emperour, which setteth oute all pollicies and duties of captaines in the *Greeke* tongue verye excellentlye. But chieflye I would wishe, and (if I were of authoritye) I would counsell all the younge gentlemen of this realme, never to laye out of their hands two authors, *Zenophon* in *Greeke*, and *Cæsar* in *Latine*, wherein they should folow noble *Scipio Africanus*, as ² *Tullie* doth say: in which two authors, besydes eloquence, a thinge most necessarye of all other for a captaine, they should learne the hole course of warre, which those two noble men did not more wiselye write for other

² De Sen.

men to learne, than they did manfully exercise in the field, for other men to folowe.

The strengthe of warre lyeth in the souldiour, whose chiefe prayse and vertue is ³ obedience toward his captaine, sayth ⁴ *Plato*. And ⁵ *Zenophon*, being a gentyle author, most christianlye doth saye, even by these wordes, that that souldiour which first serveth God, and then obeyeth his captaine, maye boldlye, with all courage, hope to overthrowe his enemye. Againe, without ⁶ obedience, neyther valiant man, stout horse, nor goodly harnessse, doth any good at all: which obedience of the souldiour toward the captaine, brought the hole empyre of the world into the *Romaynes* handes, and, when it was brought, kept it longer than ever it was kept in any common wealthe before or after. And this to be true, ⁷ *Scipio Africanus*, the most noble captaine that ever was among the *Romaynes*, shewed very plainly, what time as he went into *Africke* to destroy *Carthage*. For he resting his hoast by the way in *Sicilie*, a day or two, and at a time standinge with a great man of *Sicilie*, and lookinge on his souldiours how they exercised themselves

³ Obedience. ⁴ *Plat. leg. 12.* ⁵ *Xen. Ages.* ⁶ *Xen. Hipp.* ⁷ *Plutarchus.*

in keepinge of arraye, and other feates, the gentleman of *Sicilie* asked *Scipio*, wherein laye his chief hope to overcome *Carthage*? He aunswered, In yonder fellowes of myne whom you see playe: And why? sayth the other; Because sayth *Scipio*, that, if I commanded them to runne into the top of this high castle, and cast themselves downe backward upon these rockes, I am sure they would do it. ^s *Salust* also doth write, that there were mo *Romaynes* put to death of their captaynes for settinge on their enemyes before they had licence, than were for runninge away out of the field, before they had foughten. These two examples do prove, that amonges the *Romaynes*, the obedience of the souldiours was wonderfull greate, and the severitie of the captaynes, to see the same kept, wonderfull strayte. For they well perceived that an hoast full of obedience, falleth as seldome into the handes of their enemyes, as that body falleth into jeopardy, the which is ruled by reason. Reason and rulers being like in office, (for the one ruleth the body of man, the other ruleth the body of the common wealthe) oughte to be like of conditions, and oughte to be obeyed in all manner of matters. Obedience is nourished by feare and love, feare is

^s Sal. in Cat.

kept in by true iustyce and equitye, love is gotten by wysedome, joyned by liberalitie. For where a souldiour seeth righteousnesse so rule, that a man can do neyther wronge, nor yet take wronge, and that his captaine for his wysedome can maintaine him, and for his liberalitie will maintaine him, he must needes both love him and feare him, of the which procedeth true and unfayned obedience. After this inwarde vertue, the next good point in a souldiour is to have and to handle his weapon well, whereof the one must be at the appointment of the captaine, the other lyeth in the courage and exercise of the souldiour. Yet of all weapons, the best is, as ⁹ *Euripides* doth saye, wherewith what least daunger of ourselfe we may hurte our enemye most. And that is (as I suppose) artillerie. Artillerie, now a dayes, is taken for two thinges: gunnes and bowes, which, how much they do in warre, both daily experience doth teache, and also *Peter Nannius*, a learned man of *Louayn*, in a certaine dialogue doth very well set oute, wherein this is most notable, that when he hath shewed exceeding commodities of both, and some discommodities of gunnes, as infinite cost and charge, combersome carriage, and, if they be greate, the uncertaine

⁹ In Herc. fur.

levelinge, the perill of them that stand by them, the easyer avoidinge by them that stande farre of : and, if they be litle, the lesse both fear and jeopardy is in them, besyde all contrarye wether and winde, which hindereth them not a litle ; yet of all shootinge he cannot reherse one discommoditye. PHI. That I marveile greatly at, seinge *Nannius* is so well learned, and so exercised in the authors of both the tongues : for I myselfe do remember, that shootinge in warre is but smallye praysed, and that of divers captaines in divers authors. For first in *Euripides*, whom you so highlye prayse (and verye well, for *Tullye* thinketh everye verse in him to be an authoritye) what, I praye you, doth *Lycus*, that overcame *Thebes*, saye as concerninge shootinge ? whose wordes, as farre as I remember, be these, or not much unlike.

What prayse hath he at all, which never durst abyde,
The dint of a speares point thrust against his syde.
Nor never bouldly buckeler bare yet in his left hande,
Face to face his enemies bront stiffelye to withstande,
But alwaye trusteth to a bowe, and to a feathered sticke,
Harnesse ever most fit for him whiche to fle is quicke,
Bowe and shaft is armoure meetest for a coward
Which dare not ones abide the bront of battaile sharpe and harde.

But he a man of manhode most is mine assent,
Which, with hart and courage bould, fullie hath him bent,
His enemies loke in everye floure stoutelie to abide,
Face to face, and foote to foote, tide what maye betide.

Eurip. in Herc. furent.

Againe,

Againe, *Teucer*, the best archer amonge all the *Grecians*, in ¹⁰ *Sophocles* is called of *Menelaus* a bowe-man, and a shooter, as in villianye and reproach, to be a thinge of no price in warre. Moreover, *Pandarus*, the best shooter in the worlde, whom *Apollo* himselfe taughte to shoote, both he and his shootinge is quite contemned in *Homer*, in so much that ¹ *Homer* (which under a made fable doth alwayes hide his judgment of thinges) doth make *Pandarus* himselfe crye out of shootinge, and cast his bowe away, and take him to a speare, makinge a vow, that if ever he came home, he would breake his shaftes, and burne his bowe, lamentinge greatlye, that he was so sonde to leave at home his horse and chariot, with other weapons, for the trust that he had in his bowe. *Homer* signifying thereby, that men should leave shootinge out of warre, and take them to other weapons more fitte and able for the same, and I trowe *Pandarus* wordes be much what after this sort.

If chaunce ill lucke me hyther brought,
 Ill fortune me that day befell,
 When first my bowe from the pynne I raughte,
 For Hectors sake, the Greekes to quell,
 But if that God so for me shape
 That home againe I maye ones come,

¹⁰ *Sophoc. in Sia. Flag.* ¹ *Iliad 5.*

Nor

Let me never enioye that hap,
 Nor ever twise looke on the sonne,
 If bowe and shaftes I do not burne,
 Which now so evill doth serve my turne.

But to let passe all poetes, what can be forer sayd against any thinge, than the judgement of *Cyrus* is against shootinge, which doth cause his *Persians*, being the best shooters, to lay away their ² bowes, and take them to swordes and bucklers, speares and dartes, and other like hande weapons. The which thinge *Zenophon*, so wyse a philosopher, so expert a captaine in warre himselfe, would never have written, and speciallye in that booke wherein he purposed to shewe, as ³ *Tullye* sayth indeede, not the true historye, but the example of a perfite wyse Prince and common wealth, excepte that judgement of chaunging artillery into other weapons he had alwayes thought best to be folowed in all warre. Whose counsaile the ⁴ *Parthians* did folowe, when they chased *Antonye* over the mountaynes of *Media*, which beinge the best shooters of the worlde, leste theyr bowes, and toke them to speares and morispikes. And these fewe examples, I trowe, of the beste shooters, do well prove that the best shootinge is not the best thing, as you call it, in warre. Tox.

² Xen. Cyr. Inst. 6. ³ Epist. 1. ad Q. Fra. ⁴ Plutarch. M. Ant.

As concerninge your first example, taken out of *Euripides*, I marveile you will bringe it for the dispraise of shootinge, seeinge *Euripides* doth make those verses, not because he thinketh them true, but because he thinketh them fit for the person that spake them. For indede his true judgement of shootinge, he doth expresse by and by after in the oration of the noble Captaine *Amphytrio* against *Lycus*, wherein a man maye doubt, whether he hath more eloquentlie confuted *Lycus* sayinge, or more worthilye set oute the praise of shootinge. And as I am advised, his wordes be much hereafter as I shall saye.

Against the wittie gift of shootinge in a bowe,
Fonde and leude wordes thou leudlie doest out throwe,
Which if thou wilt heare of me a worde or twayne
Quicklie thou mayst learne how fondlie thou doest blame.

First he that with his harneis himselfe doth wall about,
That scarce is left one hole through which he may pepe out.
Such bond men to their harneis to fight are nothinge mete,
But soonest of all other are troden under fete.
If he be stronge, his felowes faint, in whom he putteth his trust,
So loded with his harneis he must nedes lie in the dust,
Nor yet from death he cannot start, if ones his weapon breke,
Howe stout, howe stronge, howe great, howe longe, so ever be such a freke.

But whosoever can handle a bowe, sturdie, stiffe, and stronge,
Wherewith like hayle manie shaftes he shootes into the thickest thronge :
This profite he takes, that standinge a farre his enemies he may spill,
When he and his full safe shall stande, out of all daunger and ill.
And this in warre is wysedome most, which workes our enemies woo,
When we shall be far from all feare and jeopardie of our foo.

Eurip. in Herc. fur.

Secondarily,

Secondarily, even as I do not greatly regarde what *Menelaus* doth saye in *Sophocles* to *Teucer*, because he spake it both in anger, and also to him that he hated; even so do I remember very well in *Homer*, that when *Heſtor* and the *Troyans* would have set fyre on the *Greeke* ships, *Teucer*, with his bowe, made them recule back againe, when *Menelaus* toke him to his feete, and ranne awaye.

Thirdlye, as concerninge *Pandarus*, ^s *Homer* doth not dispraye the noble gift of shootinge, but thereby everye man is taughte, that whatsoever, and howe good soever a weapon a man doth use in warre, if he be himselfe a covetous wretche, a foole without counsaile, a peace breaker, as *Pandarus* was, at last he shall, throughe the punishment of God, faule into his enemies bandes, as *Pandarus* did, whom *Diomedes*, throughe the helpe of *Minerva*, miserablye slue.

And, because you make mention of *Homer*, and *Troye* matters, what can be more prayse for any thinge, I praye you, than that is for shootinge, that *Troye* could never be destroyed without the help of *Hercules* shaftes, which thing doth signifye, that,

^s Hom. Il. 5.

although

although all the world were gathered in an armye together, yet, without shootinge, they can never come to their purpose, as *Ulysses*, in *Sophocles*, very plainlye doth saye unto *Pyrrhus*, as concerning *Hercules* shaftes to be carried into *Troye*.

Nor you without them, nor without you they do ought.

Soph. Phil.

Fourthlye, whereas *Cyrus* did chaunge part of his bowmen, whereof he had plenty, in other men of warre, whereof he lacked, I will not greatlye dispute whether *Cyrus* did well in that pointe in those dayes or no, because it is plaine in ⁶ *Zenophon* howe stronge shooters the *Persians* were, what bowes they had, what shaftes and heades they occupied, what kind of warre they enemyes used.

But trulye, as for the *Parthians*, it is plaine in ⁷ *Plutarche*, that, in chaunginge theyr bowes into speares, they broughte theyr selfe into utter destruction. For when they had chased the *Romaynes* many a myle, throughe reason of their bowes, at the last the *Romaynes*, ashamed of their flyinge, and remembrege theyr old nobleneffe and courage, imagined this way, that they would kneele down on theyr knees, and so cover all theyr body with

⁶ Xen. Cyri, Instit. 6. ⁷ Plut. in M. Anton.

L

theyr

theyr shieldes and targettes, that the *Parthians* shaftes might slide over them, and do them no harme; which thing when the *Parthians* perceyved, thinkinge that the *Romaynes* were forweryed with labour, watche, and hunger, they layed downe theyr bowes, and toke speres in theyr handes, and so ranne upon them; but the *Romaynes* perceyving them without theyr bowes, rose up manfullye, and slue them every mothers sonne, save a fewe that saved themselves with runninge awaye. And herein our archers of *Englande* farre passe the *Parthians*, which for such a purpose, when they shall come to hand strokes, hath ever redye, eyther at his back hanginge, or els in his next felowes hand, a leaden maule, or such like weapon, to beat downe his enemies withall. PHI. Well, *Toxophile*, seeinge that those examples, which I had thought to have been cleane against shootinge, you have thus turned to the high prayse of shootinge: and all this prayse that you have nowe sayde on it, is rather come in by me than sought for of you: let me heare, I praye you now, those examples which you have marked of shootinge yourselfe: whereby you are perswaded, and thincke to perswade other, that shootinge is so good in warre. TOX. Examples surely I have marked very manye; from the beginninge of time had

had in memorye of writinge, throughout all common wealthes and empyres of the worlde : whereof the most parte I will passe over, lest I should be tedious : yet some I will touche, because they be notable, both for me to tell and you to heare.

And because the storye of the *Jewes* is for the time most auncient, for the truthe most credible, it shall be most fitte to begin with them. And althoughe I know that God is the onely giver of victorie, and not the weapons, for all strengthe and victorie (sayth ⁸ *Judas Machabeus*) commeth from heaven : yet surely strong weapons be the instrumentes wherewith God doth overcome that parte, which he will have overthrown. For God is well pleased with wyse and witty feates of warre : as in meting of enemyes for truse takinge, to have privylye in * a bushmente harneft men layed for feare of treason, as ⁹ *Judas Machabeus* did with *Nicanor*, *Demetrius* captaine. And to have engines of warre to beat down cities withal : and to have scout watch amonges our enemyes to know theyr counsayles, as the noble captaine ¹⁰ *Jonathan*, brother to *Ju-*

⁸ Mach. 1. 3. ⁹ Mach. 2. 14. ¹⁰ Mach. 1. 12.

* A bushment] This word we do not remember elfewhere : perhaps it should be in ambushment.

das Machabeus, did in the countrye of *Amathie*, against the mightye hoast of *Demetrius*. And, beside all this, God is pleased to have goodlye tombes for them which do noble feates in warre, and to have theyr images made, and also theyr cote armours to be set above theyr tombes, to theyr perpetual laude and memorye ! As the valiante captaine *Symon* did cause to be made for his brethren ¹ *Judas Machabeus* and *Jonathan*, when they were flaine of the *Gentiles*. And thus, of what authoritie feates of warre, and stronge weapons be, shortlye and plainlye we may learne. But amonges the *Jewes*, as I begin to tell, I am sure there was nothinge so occupied, or did so much good as bowes did ; in so much, that when the *Jewes* had any great upper-hand over the *Gentiles*, the first thinge alwayes that the captaine did, was to exhorthe the people to geve all the thanks to God for the victorie, and not to theyr bowes, wherewith they had flaine theyr enemies : as it is plaine the noble ² *Josue* did after so manye kinges thrust downe by him.

God, when he promiseth helpe to the *Jewes*, he useth no kind of speakeinge so much as this, that he will bende his bowe, and die his shaftes in the

¹ Mach. 1. 13. ² Jos. 13.

³ *Gentiles* bloud: whereby it is manifest, that eyther God will make the *Jewes* shoote stronge shootes to overthrowe theyr enemyes, or, at least, that shootinge is a wonderfull mighty thinge in warre, whereunto the high power of God is likened. *David*, in the ⁴ *Psalmes*, calleth bowes the vessels of death, a bitter thinge, and, in an other place, a mightye power, and other wayes mo, which I will let passe, because every man readeth them dailye: but yet one place of Scripture I must needs remember, which is more notable for the prayse of shootinge, than any that ever I redde in any other storye, and that is, when ⁵ *Saule* was slaine by the *Philistines*, beinge mightye bowmen, and *Jonathan* his sonne with him, that was so good a shooter, as the Scripture sayth, that he never shote shafte in vaine, and that the kingdome, after *Saules* death, came unto *David*: the first statute and lawe that ever ⁶ *David* made after he was Kinge, was this, that all the children of *Israell* should learne to shoote, according to a lawe made many a daye before that time, for the setting out of shootinge, as it is written (sayth Scripture) in *Libro Justorum*, which booke we have not now. And thus we see

³ Deut. 32. ⁴ Psal. 7. 63. 75. ⁵ Regum 1. 31.

⁶ Regum 2. 1.

plainly what great use of shootinge, and what provision even from the beginninge of the worlde for shootinge was amonge the *Jewes*.

The *Ethiopians* which inhabite the furthest parte South in the worlde, were wonderfull bowmen: insomuch that when *Cambyfes* King of *Persie*, being in *Egypt*, sent certaine embassadours into *Ethiope* to the King there, with manye great giftes: the King of ⁷ *Ethiope*, perceyvinge them to be espyes, toke them uppe sharpe, and blamed *Cambyfes* greatly for such unjust enterprises: but after that he had princelye entertayned them, he sent for a bowe, and bente it and drewe it, and then unbent it againe, and sayd unto the embassadours, you shall commende me to *Cambyfes*, and geve him this bowe from me, and bidde him when any *Persian* can shoote in this bowe, let him set upon the *Ethiopians*: in the mean while let him geve thanckes unto God, which doth not put in the *Ethiopians* mindes to conquere any other mans lande.

This bowe, when it came amonge the *Persians*, never one man in such an infinite hoast (as *Herodotus* doth saye) could styre the stringe, save only

⁷ Herodotus in *Thalia*.

Smerdis,

Smerdis, the brother of *Cambyfes*, which styred it two fingers, and no further: for the which acte *Cambyfes* had such envye at him, that he afterwarde flue him: as doth appeare in the storye.

Sesostris, the most mightye Kinge that ever was in *Egypte*, overcame a great part of the world, and that by archers: he subdued the *Arabians*, the *Jewes*, the *Affyrians*: he went farther in *Scythia* than anye man els: he overcame *Thracia*, even to the borders of *Germany*. And, in token how he overcame all men, he fet uppe in manye places great images to his owne likenesse, ⁸ havinge in one hand a bowe, in the other a sharpe headed shafte: that men might knowe what weapon his hoast used, in conqueringe so manye people.

Cyrus, counted a God amonge the *Gentiles*, for his noblenesse and felicitye in warre: yet, at the last, when he set upon the *Massagetes*, ⁹ (which people never went without theyr bowe nor theyr quiver, neyther in warre nor peace) he and all his were flaine, and that by shootinge, as appeareth in the storye.

⁸ Herod. in Enterpe. Diod. Sic. 2. ⁹ Herod. in Clio.

¹⁰ *Polycrates*, the Prince of *Samos*, (a very little isle) was lord over all the *Greeke* seas, and withstood the power of the *Persians*, only by the helpe of a thousande archers.

The people of *Scythia*, of all other men, loved and used most shootinge; the hole riches and houtholde stuffe of a man in *Scythia* was a yoake of oxen, a ploughe, his nagge and his dogge, his bowe and his quiver: which quiver was covered with the skin of a man, which he toke or slue first in battaile. The *Scythians* to be invincible, by reason of theyr shootinge, the great voyages of so manye conquerours spent in that countrye in vaine, doth well prove: but speciallye that of *Darius* the mightye King of *Persia*, which, when he had tarried there a great space, and done no good, but had forwearyed his host with travaile and hunger; at last the men of *Scythia* sent an embassadour with four giftes, ¹ a byrde, a frogge, a mouse and five shaftes. *Darius* marveylinge at the straungenesse of the giftes, asked the messenger what they signified: the messenger answered, that he had no further commandment, but only to deliver his giftes, and returne againe with all speed:

¹⁰ Herod. in Thal. ¹ Herod. in Melpom.

But

But I am sure (sayth he) you *Persians* for your great wysedome can soone bould out what they meane. When the messenger was gone, every man began to say his verdict. *Darius* judgemente was this, that the *Scythians* gave over into the *Persians* handes theyr lives, theyr hole power, both by lande and sea, signifyinge by the mouse the earth, by the frogge the water, in which they both live, by the byrde theyr lives, which live in the ayre, by the shaft theyr hole power and empyre, that was maintayned always by shootinge. *Gobryas*, a noble and wyse captaine amonges the *Persians*, was of a clean contrarye minde, sayinge, Naye, not so, but the *Scythians* meane thus by theyr giftes, that excepte we gette us winges, and flye into the ayre like byrdes, or runne into the holes of the earth like myse, or els lye lurkinge in fennes and marishes, like frogges, we shall never returne home againe, before we be utterlye undone with theyr shaftes: which sentence sanke so fore into theyr hartes, that *Darius*, with all speede possible, brake uppe his campe and gat himselfe homewarde. Yet how much the *Persians* themselves sette by shootinge, whereby they encreased their empyre so much, doth appear by three manifest reasons: first that they brought uppe theyr youth in the schole

of shootinge unto twentye years of age, as divers noble ² *Greeke* authours do saye.

Againe, because the noble Kinge ³ *Darius* thought himselfe to be prayfed by nothinge so much as to be counted a good shooter, as doth appear by his sepulchre, wherein he caused to be written this sentence :

Darius the King lyeth buried here,
That in shootinge and rydinge had never pere.

Strab. 15.

Thirdlye, the ⁴ coyne of the *Persians*, both golde and silver, had the armes of *Persia* upon it, as is customably used in other realmes, and that was bowe and arrowes : by the which feate they declared how much they set by them.

The ⁵ *Grecians* also, but speciallye the noble *Athenienses*, had all theyr strengthe lyinge in artillerie : and, for that purpose, the citye of *Athens* had a thousand men, which were only archers, in dailye wages, to watch and kepe the citye from all jeopardy and sodaine daunger : which archers also should carye to prision and warde anye misdoer, at

² Herod. in Clio. ³ Xen. in Cyr. Strab. 11. ⁴ Plutarch. in Angelila. ⁵ Suidas.

the commaundment of the highe officers, as plain-lye doth appeare in ⁶ *Plato*. And surelye the bow-men of *Athens* did wonderfull feates in many battels, but speciallye when *Demosthenes*, the valiant captaine, slue and toke prisoners all the *Lacedemonians*, besyde the citye of *Pylas*, where *Nestor* some time was lorde: the shaftes went so thicke that day, (sayth ⁷ *Thucidydes*) that no man could see theyr enemyes. A *Lacedemonian*, taken prisoner, was asked of one at *Athens*, whether they were stoute fellows that were slaine or no, of the *Lacedemonians*? He answered nothinge els but this: Make much of those shaftes of youres, for they know neyther stoute nor unstoute: meaninge thereby that no man (though he were never so stoute) came in theyr walke that escaped without death.

⁸ *Herodatus* descrybinge the mightye hoast of *Xerxes*, especiallye doth marke oute, what bowes and shaftes they used, signifyinge that therein laye theyr chiefe strengthe. And at the same time *Atossa*, mother of *Xerxes*, wyfe to *Darius*, and daughter of *Cyrus*, doth enquire, (as ⁹ *Aeschylus* sheweth in a tragedye) of a certaine messenger that

⁶ *Plato* in *Protagora*. ⁷ *Thucyd.* 4. ⁸ *Herod.* in *Polym.* ⁹ *Æsch.* in *Perf.*

came from *Xerxes* hoast, what stronge and fearfull bowes the *Grecians* used: whereby it is playne, that artillerye was the thinge, wherein both *Europe* and *Asia* in those days trusted most upon.

The best part of *Alexanders* hoast were archers, as plainlye doth appeare by *Arrianus*, and other that wrote his life: and those so strong archers, that they onelye, sundry times overcame theyr enemyes afore any other needed to fighte: as was seene in the battaile which *Nearchus*, one of *Alexanders* captaines, had besyde the ryver *Thomeron*. And therefore, as concerninge all these kingdomes and common wealthes, I maye conclude with this sentence of ¹⁰ *Plinye*, whose wordes be, as I suppose, thus:
 “ If anye man would remember the *Ethiopians*,
 “ *Egyptians*, *Arabians*, the men of *Inde*, of *Scythia*,
 “ so many people in the Easte of the *Sarmatians*,
 “ and all the kingdomes of the *Parthians*, he shall
 “ perceiue halfe the parte of the worlde to live in
 “ subjection, overcome by the mighte and power
 “ of shootinge.”

In the common wealth of *Rome*, which exceeded all other in vertue, noblenesse and dominion, little

¹⁰ Plin. lib. 16. cap. 36.

mention is made of shootinge, not because it was little used amonges them, but rather because it was so necessarye and common, that it was thought a thinge not necessarye or required of anye man to be spoken upon; as if a man should descrybe a great feast, he would not ones name breade, althoughe it be most common and necessarye of all: but surelye, if a feast, being never so great, lacked breade, or had fewstye and noughtye breade, all the other daintyes should be unfaverye, and litle regarded, and then would men talke of the commoditye of bread, when they lacke it, that would not ones name it afore, when they had it: and even so did the *Romaynes*, as concerninge shootinge. Seldome is shootinge named, and yet it did the most good in warre, as did appeare verye plainlye in that battaile, which *Scipio Africanus* had with the *Numantines* in *Spaine*, whom he could never overcome, before he set bowemen amonges his horsemen, by whose might they were cleane vanquished.

Againe, ¹ *Tiberius*, fightinge with *Armenius* and *Inquiomerus*, Princes of *Germaine*, had one winge of archers on horsebacke, an other of archers on foote, by whose might the *Germaines* were slaine

¹ Cor. Tac. 2.

downright,

downright, and so scattered and beate out of the felde, that the chafe lasted ten miles; the *Germanes* clame up into trees for feare, but the *Romaynes* did fetche them downe with theyr shaftes, as they had been birdes, in which battaile the *Romaynes* lost few or none, as doth appeare in the hystorye.

But as I beganne to saye, the *Romaynes* did not so much prayse the goodnesse of shootinge, when they had it, as they did lament the lacke of it, when they wanted it, as *Leo* the V. the noble Emperour, dothe plainly testifie in sundrye places in those bookes which he wrote in *Greeke*, of the sleightes and pollicies of warre. PHI. Surely of that booke I have not heard before, and how came you to the fight of it. TOX. The booke is rare ttulye, but this last yeare, when Maister *Cheke* translated the sayde booke oute of *Greeke* into *Latine*, to the Kings Majestye, *Henry* the Eyght, of noble memorye, he, of his gentlenesse, would have me verye oft in his chamber, and, for the familiaritye that I had with him, more than manye other, would suffer me to reade of it, when I would, the which thinge to do, surely I was verye desirous and glad, because of the excellent handeling of all thinges, that ever he taketh in hande. And verilye, *Philologe*,

lologe, as oft as I remember the departinge of that
² man from the *Univerſitye*, (which thinge I do not
 ſeldome) ſo ofte do I well perceive our moſt helpe
 and furtheraunce to learninge, to have gone away
 with him. For, by the great commoditie that we
 toke in hearinge him reade privately in his chamber,
 all *Homer*, *Sophocles*, and *Euripides*, *Herodotus*, *Thu-*
cydides, *Zenophon*, *Iſocrates*, and *Plato*, we feele the
 great diſcommodity in not hearinge of him, *Ariſ-*
totle and *Demofthenes*, which two authours, with all
 diligence, laſt of all, he thought to have redde unto
 us. And when I conſider howe manye men be
 ſuccoured with his helpe, and his ayde to abyde
 here for learninge, and howe all men were pro-
 voked and ſtyrred up, by his counſayle and dailye
 example, howe they ſhould come to learninge,
 ſurelye I perceive that ſentence of *Plato* to be true,
 which ſayeth: “ that there is nothinge better in
 “ anye common wealthe, than that there ſhould
 “ be alwayes one or other excellent paſſinge man,
 “ whoſe life and vertue ſhoulde plucke forward
 “ the will, diligence, laboure, and hope of all
 “ other, that, folowinge his foot-ſteppes, they
 “ might come to the ſame ende, whereunto labour,
 “ learninge and vertue, had conveyed him before.”

² Sir John Cheke.

The

The great hinderance of learninge, in lackinge this man, greatly I should lament, if this discommoditye of ours were not joyned with the commoditye and wealth of the whole realme, for which purpose our noble Kinge, full of wysedome, called uppe this excellent man, full of learninge, to teache noble Prince *Edwarde*, an office full of hope, comforte, and solace, to all true hartes of *Englande*: for whom all *Englande* dailye doth praye, that he, passing his tutour in learninge and knowledge, followinge his father in wysedome and felicitye, accordinge to that example which is set afore his eyes, maye so set oute and maintayne Gods word, to the abolishment of all papistry, the confusion of all heresy, that thereby be feared of his enemyes, loved of all his subjects, may bring to his own glorye immortal fame and memory, to this realme, wealth, honour, and felicity, to true and unfained religion perpetuall peace, concord and unitye.

But to returne to shootinge againe, what *Leo* sayth of shootinge, amonges the *Romaynes*, his wordes be so much for the prayse of shootinge, and the booke also so rare to be gotten, that I learned the places by heart, which be, as I suppose, even this. First in his sixte booke, as concerninge what
harnesse

harnesse is best : ³ “ Let all the youth of *Rome* be
 “ compelled to use shootinge, eyther more or les,
 “ and alwayes to beare theyr bowe and theyr quiver
 “ aboute with them, untill they be eleven yeares
 “ olde.” For sithens shootinge was neglected and
 decayed amonge the *Romaynes*, many a battayle and
 felde hath bene lost. Agayne, in the eleventh
 booke and fiftieth chapter, (I call that by bookes
 and chapters, which the *Greeke* book divideth by
 chapters and paragraphes) ⁴ “ Let your souldiours
 “ have theyr weapons well appointed and trimmed,
 “ but, above all other thinges, regard most shoot-
 “ inge, and therefore let men, when there is no
 “ warre, use shootinge at home. For the leavinge
 “ off onelye of shootinge, hath brought in ruine
 “ and decaye the whole empyre of *Rome*.”

Afterwarde he commaundeth agayne his captaine
 by these wordes. ⁵ “ Arme your hoaste as I have
 “ appointed you, but especiallye with bowe and
 “ arrowes plentye. For shootinge is a thinge of
 “ much mighte and power in warre, and chieflye
 “ agaynst the *Saracenes* and *Turkes*, which people
 “ hath all theyr hope of victorie in theyr bowe

³ Leo. 6. 5. ⁴ Leo. 11. 50. ⁵ Leo. 18. 21.

“ and shaftes.” Besides all this, in an other place, he wryteth thus to his captayne. “ Artillerye is
 “ easy to be prepared, and, in time of great nede,
 “ a thinge most profitable, therefore we straitelye
 “ commaund you to make proclamation to all men
 “ under our dominion, which be eyther in warre
 “ or peace, to all cities, borrowes, and townes, and
 “ finally, to all maner of men, that every sere per-
 “ son have bowe and shaftes of his owne, and
 “ everye house besides this to have a standinge
 “ bearinge bowe, and forty shaftes for all nedes,
 “ and that they exercise themselves in holts, hilles,
 “ and dales, plaines and woods, for all maner of
 “ chaunces in warre.”

How much shootinge was used among the olde *Romaynes*, and what meanes noble captaynes and emperours made to have it increase amonges them, and what hurte came by the decaye of it, these wordes of *Leo* the Emperour, which, in a maner, I have rehearsed word for word, plainly doth declare.

And yet shootinge, althoughe they set never so much by it, was never so good then, as it is now in *Englande*; which thinge to be true is very pro-

“ *Leo.* 20. 79.

bable,

bable, in that *Leo* doth say, ⁷ “ That he would
 “ have his fouldiours take off theyr arrow heades,
 “ and one shoote at another, for theyr exercise;”
 which play if *English* archers used, I thincke they
 should finde small playe, and lesse pleasure in it
 at all.

The greate upperhande maintayned alwayes in
 warre by artillerye, doth appear very plainlye by
 this reason also, that when the *Spaniardes*, *French-*
men, and *Germaines*, *Greekes*, *Macedonians*, and
Egyptians, eche countrye usinge one singuler wea-
 pon, for which they were greatlye feared in warre,
 as the *Spaniarde Lancea*, the *Frenchman Gesa*, the
Germane Framea, the *Grecian Machera*, the *Mace-*
donian Sarissa, yet could they not escape but be sub-
 jectes to the empyre of *Rome*, when the *Parthians*,
 having all theyr hope in artillerye, gave no place
 to them, but overcame the ⁸ *Romaynes* ofter than
 the *Romaynes* them, and kept battel with them many
 an hundred yeare, and slue the riche *Craffus* and
 his sonne, with many a stout *Romayne* more, with
 theyr bowes; they drave *Marcus Antonius* over the
 hills of *Media* and *Armenia*, to his great shame and

⁷ *Leo*. 7. 13. ⁸ *Plutarch*. in *Craff.* & in *M. Anton.*
Ael. Spart.

reproche; they slue *Julianus Apostata*, and *Antonius Caracalla*; they held in perpetuall prison the most noble Emperour *Valerian*, in despyte of all the *Romaynes* and many other princes, which wrote for his deliveraunce, as *Belsolis*, called King of *Kinges*, *Valerius*, Kinge of *Cadusia*, *Arthabesdes*, King of *Armenia*, and manye other Princes more, whome the *Parthians*, by reason of theyr artillerye, regarded never one whitte, and thus with the *Romaynes*, I maye conclude, that the borders of theyr empyre were not at the sunne ryfinge and sunne settinge, as *Tullye* sayth; but so farre they went, as artillerye would geve them leave. For, I thinck, all the ground that they had, eyther Northward, further than the borders of *Scythia*, or Eastward, further than the borders of *Parthia*, a man might have bought with a small deale of money, of which thinge surely shootinge was the cause.

From the same country of *Scythia*, the *Gothians*, *Hunnes*, and *Vandalians*, came with the same weapon of artillerye, as *Paulus Diaconus* doth saye, and so bereft *Rome* of her empyre by fyre, spoyle, and waste, so that in such a learned city was left scarce one man behinde, that had learninge or leisure to

⁊ *Paulus Dia.*

leave

leave in writinge to them which should come after how so noble an empyre, in so short a while, by a rabble of banished bond-men, withoute all order and pollicye, save onely theyr naturall and dailye exercyse in ¹⁰ artillerye, was broughte to such thraldome and ruine.

After them the *Turkes*, having another name but yet the same people, borne in *Scythia*, brought uppe onely in artillerye, by the same weapon have subdued and bereft from the *Christen* men all *Asia* and *Affricke* (to speak upon) and the most noble countryes of *Europe*, to the greate demynishing of Christes Religion, to the greate reproache of cowardyse of all Christianitye, a manifest token of Gods high wrath and displeasure over the sinne of the worlde, but speciallye amonges ¹ Christen men, which be on slepe, made druncke with the fruites of the flesh, as infidelitye, disobedience to Gods word, and heresie, grudge, ill will, strife, open battaile, and privy envye, covetousnesse, oppression, unmercifulnesse, with innumerable sortes of unspeakable daily bawdrye: which thinges surelye, if God holde not his holye hand over us, and plucke us from them, will bringe us to a more *Turkishnes*,

¹⁰ P. Mela. ¹ Nota.

and more beaftelye blind barbaroufneffe, as callinge ill thinges good, and good thinges ill. Contemnyng of knowledge and learninge, settinge at nought, and having for a fable, God and his hyghe providence, will bringe us, I fay, to a more ungracious *Turkishnes*, if more *Turkishnes* can be than this, than if the *Turkes* had sworne to brynge all *Turkye* againft us. For thefe fruites furelye muft needes fprynge of fuch feede, and fuch effect needes folow of fuch a caufe, if reafon, truth, and God be not altered, but as they are wont to be. For furelye no *Turkifhe* power can overthrow us, if *Turkifhe* lyfe do not cafte us downe before. If God were with us, it buted not the *Turke* to be againft us, but our unfaythfull finneful livinge which is the *Turkes* mother, and hath brought him uppe hitherto, muft needes turne God from us, becaufe finne and he hath no felowshippe together. If we banifhed ill lyvinge oute of Chriftendome, I am fure the *Turke* fhould not onely not overcome us, but fcarce have an hole to runne into in his owne countrye.

But Chriftendome now, I may tell you, *Philologe*, is much like a man that hath an itch on him, and lyeth dronke alfo in his bed, and though a theefe come to the dore, and heaveth at it, to come in

in and sleye him, yet he lyeth in his bedde, having more pleasure to lye in a slumber and scratch himselfe where it itcheth, even to the harde bone, than he hath redinesse to rise uppe lustely, and drive him away that would robbe him and sleye him. But I trust, Christ will so lighten and lift uppe Christen mens eyes, that they shall not sleepe to death, nor that the *Turke*, Christs open enemy, shall ever boast that he hath quite overthrown us.

But, as I began to tell you, shootinge is the chiefe thinge wherewith God suffereth the *Turke* to punishe our noughtye lyvinge withall: the youth there is broughte uppe in shootinge, his privy garde for his own persoune is bowmen, the might of theyr shootinge is well known of the

² *Spanyardes*, which at the town called *Newecastle*, in *Illyrica*, were quite slaine uppe, of the *Turkes* arrowes: when the *Spanyardes* had no use of theyr gunnes by reason of the raine. And now, last of all, the Emperours majestye himselfe, at the citye of *Argier* in *Affricke*, had his hoast fore handled with the *Turkes* arrowes, when his gunnes were quite dispatched, and stode him in no service because of the raine that fell, whereas in such a

² *Casp. de rebus Turc.*

chaunce

chaunce of raine, if he had had bowmen, surely theyr shotte mighte peradventure have bene a little hindered, but quite dispatched and marde it could never have bene. But, as for the *Turkes*, I am werye to talke of them, partlye because I hate them, and partlye because I am now affectioned even as it were a man that had bene longe wanderinge in straunge countries, and would fayne be at home to see how well his own frendes prosper and lead theyr lyfe. And surelye, me thincke, I am verye merye at my hart to remember how I shall finde at home in *Englande*, amonges *Englishmen*, partely by historyes of them that have gone afore us, againe by experience of them which we knowe and live with us, as greate noble feates of warre by artillerye as ever was done at anye time in any other common wealthe. And here I must nedes remember a certaine *Frenchman*, called ³ *Textor*, that writeth a booke which he nameth *Officina*, wherein he weaveth up many broken ended matters, and settes out much rifferaffe, pelfery, trumpery, baggage, and beggery ware, clamparde up of one that would seeme to be fitter for a shop indede than to wryte anye booke. And, amonges all other ill packed up matters, he thrustes uppe in a heepe together

³ *Textor*.

all

all the good shooters that ever hath bene in the worlde, and he sayth himselfe, and yet I trowe, *Philologe*, that all the examples which I now, by chaunce, have reherfed out of the best authors both in *Greke* and *Latine*, *Textor* hath but two of them, which two surelye, if they were to reckon againe, I would not ones name them, partlye because they were noughtye persons, and shootinge so muche the worfe, because they loved it, as *Domitian* and *Commodus*, the Emperours: partlye because *Textor* hath them in his booke, on whom I loked by chaunce in the booke-binders shoppe, thinckinge of no such matter. And one thinge I will saye to you, *Philologe*, that if I were disposed to do it, and you had leysure to hear it, I could sone do as *Textor* doth, and reckon uppe such a rabble of shooters that be named here and there in poetes, as would hold us talkinge whiles to-morrow: but my purpose was not to make mention of those which were fayned of poetes for their pleasure, but of suche as were proved in histories for a truthe. But why I bringe in *Textor* was this: at last, when he hath rekened all shooters that he can, he sayth thus, ⁴ *Petrus Crinitus* wryteth, that the *Scottes*, which dwell beyonde Eng-

⁴ P. Crin. 3. 10.

lande, be very excellent shooters, and the best bowmen in warre. This sentence, whether *Crinitus* wrote is more leudlye of ignorance, or *Textor* confirmeth it more piviſhlye of envye, maye be called in question and doubt, but this ſurelye do I knowe verye well, that *Textor* hath both redde in *Gagui-nus* the *Frenche* hiſtorye, and alſo hath hearde his father or graunde father talke (excepte per chaunce he was born and bredde in a cloyſter) after that ſort of the ſhootinge of *Engliſhmen*, that *Textor* neded not to have gone ſo piviſhlye beyonde *Englande* for ſhootinge, but might very ſoon, even into the firſt towne of *Kent*, have found ſuch plentye of ſhootinge, as is not in all the realme of *Scotlande* againe. The *Scottes* ſurelye be good men of warre in theyr owne feates as can be: but as for ſhootinge, they neyther can uſe it for any profite, nor yet will chalenge it for any praiſe, althoughe Maiſter *Textor*, of his gentleneſſe, would geve it them. *Textor* neded not to have filled up his booke with ſuch lyes, if he had redde the hiſtorye of *Scotlande*, which

^s *Johannes Major* doth wryte: wherein he might have learned, that when *James Stewart*, firſt Kinge of that name, at the parliamente holden at *Saint Johns* towne, or *Perthie*, commaundinge under

paine of great forfite, that everye *Scotte* should learne to shoote: yet neyther the love of theyr countrye, the feare of theyr enemyes, the avoydinge of punishment, nor the receyvinge of any profite that might come by it, could make them to be good archers: which be unapte and unfitte thereunto by Gods providence and nature.

Therefore the *Scottes* themselves prove *Textor* a lyer, both with auctoritye and also daily experience, and by a certaine proverbe that they have amonges theyr communication, whereby they geve the whole prayse of shootinge honeftlye to *Englishmen*, fayinge thus: that *Every English archer beareth under his girdle twenty-four Scottes*.

But to let *Textor* and the *Scottes* go, yet one thinge would I wishe for the ⁶ *Scottes*, and that is this, that seeinge one God, one fayth, one compasse of the sea, one land and countrye, one tounge in speakinge, one maner and trade in lyvinge, like courage and stomache in warre, like quickenesse of witte to learninge, hath made *Englande* and *Scotlande* both one, they would suffer them no longer to be

⁶ John Major 6. Hist. Scot.

two: but cleane geve over the *Pope*, which seeketh none other thinge (as manye a noble and wyse *Scottishe* man doth knowe) but to fede uppe dissention and parties betwixte them and us, procuringe that thinge to be two, which God, nature, and reason would have one.

How profitable such an * attonement were for *Scotlande*, both *Johannes Major* and *Hector Boetius*, which wrote the *Scottes* chronicles, do tell, and also all the gentlemen of *Scotlande*, with the poore communaltye, do well knowe: so that there is nothinge that floppeth this matter, save only a few fryers, and such like, which, with the dregges of our *Englishe* Papistrie lurking amonges them, studie nothing els but to brewe battaile and strife betwixt both the people: whereby onely they hope to maintaine theyr papisticall kingdome, to the destruction of the noble bloude of *Scotlande*, that then they maye with authoritye do that, which neyther noble man nor poor man in *Scotlande* yet doth know. And as for *Scottishe* men and *Englishe* men be not ennemyes by nature, but by custome; not by our good will, but by theyr own follye: which should take more honour in being copled to *Eng-*

* Attonement is Union, or the act of setting at one.

lande,

lande, than we should take profite in beinge joyned to *Scotlande*.

Wales beinge headye and rebelling many yeares against us, laye wilde, untylled, uninhabited without lawe, justice, civilitye and order; and then was amonges them more stealinge than true dealinge, more suretye for them that studied to be nought, than quietnesse for them that laboured to be good: when nowe, thancked be God and noble *Englande*, there is no cuntrye better inhabited, more civile, more diligent in honest craftes, to get both true and plentifull livinge withall. And this felicitye (my minde geveth me) should have chaunced also to *Scotlande*, by the godlye wysedome of the most noble Prince Kinge *Henrye* the VIII. by whom God wrought more wonderfull thinges than ever by anye Prince before: as banishinge the bishoppe of *Rome* and heresye, bringinge to light Gods word and veritye, establisshinge such justice and equitye throughe everye part of this realme, as never was seene afore.

But *Textor* (I beshrowe him) hath almost brought us from our communication of shootinge. Now Sir, by my judgements, the artillerye of *Englande*
farre

farre exceedeth all other realmes: but yet one thinge I doubt, and long have surely in that point doubted, when, or by whom, shootinge was first brought into *Englande*; and, for the same purpose, as I was once in companye with Sir *Thomas Eliot* knighte, which surely for his learninge in all kinde of knowledge, brought muche worshippe to all the nobilitye of *Englande*, I was so bould to aske him, if he at any time had marked any thinge, as concerninge the bringinge in of shootinge into *Englande*: he aunswered me gentlye againe, he had a worke in hand, which he nameth, *De rebus memorabilibus Angliæ*, which I trust we shall see in print shortlye, and, for the accomplishment of that booke, he had redde and perused over manye ould monuments of *Englande*, and, in seeking for that purpose, he marked this of shootinge in an exceedinge olde chronicle, the which had no name, that what time as the *Saxons* came first into this realme, in kinge *Vortigers* dayes, when they had bene here a while, and at last began to faule out with the *Britaynes*, they troubled and subdued the *Britaynes* with nothinge so much as with theyr bowe and shaftes, which weapon beinge straunge and not seene here before, was wonderfull terrible unto them, and this beginninge I can thincke verye well
to

to be true. But now as concerninge many examples for the prayse of *Englishe* archers in warre, surelye I will not be longe in a matter that no man doubteth in, and those fewe that I will name, shall eyther be proved by the historyes of our enemyes, or els done by men that now live.

King *Edwarde* the thirde, at the battaile of *Cressie*, against *Philip* the *French* King, as *Gaguinus*, the *French* historiographer, plainlye doth tell, slewe that daye all the nobilitye of *Fraunce* onelye with his archers.

Such like battaile also fought the noble black Prince *Edwarde* beside *Poicters*, where *John* the *French* Kinge, with his sonne, and in a manner all the peres of *Fraunce* were taken, besides thirty thousand which that daye were slaine, and very few *Englishe* men, by reason of theyr bowes.

Kinge *Henrye* the fiste, a Prince perelesse and most victorious conquerour of all that ever dyed yet in this parte of the worlde, at the battle of *Agincourt*, with seven thousand fightinge men, and yet manye of them sicke, beinge sicke archers, as the chronicle sayth, that most parte of them drewe a yarde,

yarde, slewe all the chevalrye of *Fraunce*, to the number of forty thousand and mo, and lost not past twenty-fix *Englishmen*.

The bloudye civill warre of *Englande* betwixte the house of *Yorke* and *Lancaster*, where shaftes flewe of both sydes to the destruction of manye a yoman of *Englande*, whom foreine battell could never have subdued, both I will passe over for the pytifulnesse of it, and yet maye we highlye prayse God in the remembraunce of it, seinge he, of his providence, hath so knitte together those two noble houses, with so noble and pleasaunte a flowre.

The excellent Prince *Thomas Howarde* Duke of *Norfolke*, with bowemen of *Englande*, slewe Kinge *Jamye* with manye a noble *Scotte*, even brant against *Floden* hill, in which battell the stoute archers of *Cheffhyre* and *Lancashyre*, for one daye bestowed to the death for theyr Prince and cuntrye sake, hath gotten immortall name and prayse for ever.

The feare onelye of *Englishe* archers hath done more wonderfull thinges than ever I redde in anye historye, *Greke* or *Latine*, and most wonderfull of all now of late, besyde *Carlisle*, betwixt *Eske* and
Leven,

Leven, at *Sandysikes*, where the whole nobilitye of *Scotlande*, for feare of the archers of *Englande*, (next the stroke of God) as both *Englishe* and *Scottishe* men that were present hath tolde me, were drowned and taken prisoners.

Nor that noble acte also, which althoughe it be almost lost by time, cometh not behinde in worthinesse, which my singular good frende and maister *Sir William Walgrave* and *Sir George Somerset* did, with a fewe archers, to the number, as it is sayd, of sixteen, at the turnpike besyde *Hammes*, where they turned with so fewe archers so manye *Frenchmen* to flight, and turned so manye out of theyr * jacks, which turne turned all *Fraunce* to shame and reproach; and those two noble knightes to perpetuall prayse and fame.

And thus you see, *Philologe*, in all countryes, *Asia*, *Affricke*, and *Europe*, in *Inde*, *Ethiop*, *Egypt*, and *Jurie*, *Parthia*, *Persia*, *Grece* and *Italye*, *Scythia*, *Turkye*, and *Englande*, from the beginninge of the world even to this daye, that shootinge hath had the chiefe stroke in warre. PHI. These examples surelye apte for the prayse of shootinge, not

* A Jack is a coat of mail,

fayned by poetes, but proved by true historyes,
 distinct by time and order, hath delited me exceed-
 ing much, but yet methinke that all this prayse
 belongeth to stronge shootinge and drawinge of
 mightye bowes, not to prickinge and nere shoot-
 inge, for which cause you and many other doth
 love and use shootinge. Tox. Evermore, *Pbi-*
lologe, you will have some overthwarte reason to
 drawe forth more communication withal, but ne-
 verthelesse, you shall perceyve if you will, that use
 of prickinge, and desire of nere shootinge at home,
 are the onely causes of stronge shootinge in warre,
 and why? For you see that the stronge men do
 not draw alwayes the strongest shote, which thinge
 proveth that drawinge stronge lyeth not so much in
 the strengthe of man, as in the use of shootinge.
 And experience teacheth the same in other thinges,
 for you shall see a weake smithe, which will with a
 lipe and turninge of his arme, take uppe a barre
 of yron, that another man, thrise as stronge, can-
 not stirre. And a stronge man not used to shoote,
 hath his armes, breast and shoulders, and other
 parts wherewith he should drawe stronglye, one
 hinderinge and stoppinge another, even as a dozen
 stronge horses not used to the cart, lettes and
 troubles one another. And so the more stronge
 man

man not used to shoote, shootes most unhanfsumlye, but yet if a strong man with use of shooting coulede apply all the partes of his bodye together, to theyr moste strength, then should he both drawe stronger than other, and also shoote better than other. But nowe a stronge man not used to shoote, at a girde, can heve up and plucke in sunder many a good bowe, as wilde horses at a brunt doth race and plucke in piecès many a stronge carte. And thus stronge men, without use, can do nothinge in shootinge to any purpose, neyther in warre nor peace, but if they happen to shoote, yet they have done within a shote or two, when a weake man that is used to shoote, shall serve for all times and purposes, and shall shoote ten shafte against the others four, and drawe them uppe to the pointe every time, and shoote them to the most advantage, drawinge and withdrawinge his shafte when he list, marking at one man, yet letdryvinge at an other man: which thinges, in a set battaile, althoughe a man shall not alwayes use, yet in bickeringes, and at overthwart meetinges, when few archers be together, they do most good of all.

Againe, he that is not used to shoote, shall evermore with untowardnesse of houldinge his bowe,

and nocking his shafte, not lookinge to his stringe betime, put his bowe alwayes in jeopardy of breakinge, and then he were better to be at home, moreover he shall shoote very few shaftes, and those full unhandsumly, some not halfe drawen, some to high and some to low, nor he cannot drive a shote at a time, nor stoppe a shote at a nede, but out must it, and very oft to evill profe.

PHI. And that is best, I trowe, in warre, to let it go, and not to stoppe it. Tox. No not so, but some time to hould a shaft at the head, which if they be but few archers, doth more good with the fear of it, than it should do if it were shotte with the stroke of it.

PHI. That is a wonder to me, that the fear of a displeasure should do more harme than the displeasure it selfe.

Tox. Yes, ye knowe that a man which feareth to be banished oute of his countrye, can neyther be merye, eate, drinke, nor sleepe for feare; yet when he is banished in dede, he sleepeth and eateth as well as any other. And many men, doubtinge and fearinge whether they should dye or no, even for very fear of death, preventeth themselfe with a more bitter death, than the other death should have bene indede. And thus fear is worse than the thing feared,

feared, as is pretelye proved by the communication of ⁷ *Cyrus* and *Tigranes*, the Kinges sonne of *Armenie*, in *Zenophon*.

PHI. I graunt, *Toxophile*, that use of shootinge maketh a man drawe stronge, to shoote at most advantage, to kepe his gere, which is no small thinge in warre; but yet methinke that the customable shootinge at home, speciallye at buttes and prickes, make nothinge at all for stronge shootinge, which doth most good in warre. Therefore, I suppose, if men should use to go into the fieldes, and learne to shoote mightye stronge shotes, and never care for anye mark at all, they should do much better. Tox. The truthe is, that fashion much used would do much good, but this is to be feared, least that waye could not provoke men to use much shootinge, because there should be litle pleasure in it. And that in shooting is beste, that provoketh a man to use shooting most: for much use maketh men shoote both stronge and well, which two thinges in shooting every man doth desyre. And the chiefe maintayner of use in anye thinge is comparison and honest contention. For when a man stryveth to be better than an other, he will gladlye use that thinge,

⁷ Cyroped. 3.

though

though it be never so painful, wherein he would excell, which thinge *Aristotle* very pretelye doth note, sayinge, ⁸ “ Where is comparifon, there is victorie; “ where is victorie there is pleasure: and where “ is pleasure, no man careth what labour or paine “ he taketh, because of the prayse and pleasure that “ he shall have in doing better than other men.”

Agayne, you knowe, *Hesiodus*, writeth to his brother *Perses*, ⁹ “ that all craftesmen, by contend- “ inge one honestlye with another, do encrease “ theyr cunninge with theyr substance.” And therefore in *London*, and other great cities, men of one crafte, most commonlye, dwell together, because in honest strivinge together, who shall do best, everye one maye waxe both cunninger and rycher. So likewise in shootinge, to make matches to assemble archers together, to contend who shall shoote best, and winne the game, encreaseth the use of shootinge wonderfullye amonges men. PHI. Of use you speake verie muche, *Toxophile*, but I am sure in all other matters use can do nothinge, withoute two other thinges be joyned with it, one is a naturall aptnesse to a thinge, the other is a true waye or knowledge, howe to do

⁸ Arist. Rhet. ⁹ Hesiod. in Op. et die.

the thinge, to which two if use be joyned as thirde felowe of them three, procedeth perfectnesse and excellencye : if a man lacke the first two, aptnesse and cunninge, use can do litle good at all.

For he that would be an oratour, and is nothinge naturallie fitte for it, that is to saye, lacketh a good witte and memorye, lacketh a good voyce, countenaunce and bodye, and other such like, yea, if he had all these, and knowe not what, howe, where, when, nor to whom he shoulde speake, surely the use of speakinge would bringe oute none other fruite but plain follye and bablinge, so that use is the last and the least necessarye of all three, yet nothinge can be done excellentlye withoute them all three; and therefore, *Toxophile*, I myselfe, because I never knewe whether I was apte for shootinge or no, nor never knewe waye howe I should learne to shoote, I have not used to shoote : and so, I thincke, five hundred more in *Englande* do besyde me. And surely, if I knewe that I were apte, and you would teache me how to shoote, I would become an archer, and the rather because of the good communication, the which I have had with you this daye of shootinge. Tox. Aptnesse, knowledge, and use, even as you say, make
all

all things perfecte. Aptnesse is the first and chiefeſt thing withoute which the other two do no good at all. Knowledge doth encrease all maner of aptnesse both lesse and more. Use, sayth *Cicero*, is farre above all teaching. And thus they all three must be had, to do any thing very well, and if any one be away, whatsoever is done, is done very meanelye. Aptnesse is the gift of nature, knowledge is gotten by the helpe of other; use lyeth in our owne diligence and labour; so that aptnesse and use be ours and within us, through nature and labour; knowledge not ours, but comminge by other: and therefore most diligently of all men to be sought for. Howe these three thinges stande with the artillerye of *Englande*, a word or two I will say.

All *Englishe* men, generally, be apt for shootinge and howe? Lyke as that ground is plentiful and fruitful, which, without any tilling, bringeth out corne; as, for example, if a man shoulde goe to the mill or market with corne, and happen to spill some in the way, yet it would take roote and growe, because the soyle is so good; so *Englande* may be thought very fruitful, and apte to bringe out shooters, where children, even from the cradle love it, and yonge men, without any teaching, so
diligently

diligently use it. Again, likewise, as a good ground, well tyll'd and well husbanded, bringeth out great plenty of byg eared corne, and good to the faule: so if the youthe of *Englande*, beinge apte of it selfe to shoote, were taught and learned howe to shoote, the archers of *Englande* should not be onely a great deale ranker, and mo than they be; but also a good deale bigger and stronger archers than they be. This commodity should folowe also, if the youthe of *Englande* were taughte to shoote, that even as plowing of a good grounde for wheate, doth not only make it meete for the seede, but also ryveth and plucketh up by the rootes all thistles, brambles and weeds, which growe of their own accorde, to the destruction of both corne and grounde: Even so should the teachinge of youthe to shoote, not only make them shoote well, but also plucke away by the rootes all other desyre to noughtye pastimes, as dysinge, cardinge, and boulinge, which without any teaching, are used every where, to the great harme of all youth of this realme. And likewise, as burning of thistles, and diligente weeding them out of the corne, doth not halfe so much rydde them, as when the ground is falloed and tilled for good grayne, as I have heard many a good husbandman saye: even so, neither hote punishment,

Exercisinge

Q

nor

nor yet diligent searching out of such unthriftnesse by the officers, shall so thorowly weede these ungratious games out of the realme, as occupying and bringing up youth in shootinge, and other honest pastime. Thirdly, as a ground which is apt for corne, and also well tilled for corne.; yet if a man let it lye still, and do not occupy it three or four yeare; but then will sowe it, if it be wheat, sayth *Columella*, it will turn into rye: so if a man be never so apt to shoote, nor never so well taughte in his youth to shoote, yet if he geve it over, and not use to shoote, truly when he shall be eyther compelled in warre time for his countrys sake, or else provoked at home for his pleasure sake, to faule to his bowe: he shall become of a fayre archer, a starke squyrter and dribber. Therefore in shootinge, as in all other thinges, there can neither be many in number, nor excellent in deede, excepte these three thinges, aptnesse, knowledge, and use, go together.

PHI. Very well sayd, *Toxophile*, and I promise you, I agree to this judgement of yours together, and therefore I cannot little marveile, why *Englishe* men bringe no more helpe to shootinge, than nature itselfe geveth them. For you see that even
children

children be put to their own shiftes in shootinge, havinge nothings taughte them : but that they may choose, and chaunce to shoot ill, rather then well, unaptlye soner then fitlye, untowardlye more easely then well favoredly, which thinge causeth many never begin to shoote, and mo to leave it off when they have begun : and most of all to shoote both worse and weaker than they might shoote, if they were taught.

But peradventure some men will say, that with use of shootinge a man shall learn to shoote ; true it is, he shall learne, but what shall he learne ? Mary to shoote noughtlie. For all use, in all thinges, if it be not stayed by cunning, will very easely bring a man to do that thing, whatsoever he goeth about, with much ilfavorednesse and deformitye. Which thinge how much harme it doth in learninge, both *Craffus* excellently doth prove in *Tully*, and I myselfe have experience in my litle shootinge. And therefore, *Toxophile*, you must needs graunt me, that eyther *Englishe* men do ill, in not joyning knowledge of shootinge to use, or els there is no knowledge or cunning which can be gathered of shootinge.

Tox. Learning to shoote is little regarded in *Englande*, for this consideration, because men be so apte by nature they have a greate ready forwardnesse and will to use it, although no man teache them, although no man bidde them, and so of their own courage they runne hedlynge on it, and shoote they ill, shoote they well, great heede they take not. And, in verye deede, aptnesse with use may do somewhat without knowledge, but not the tenthe parte, if so be they were joyned with knowledge. Which three thinges be separate as you see, not of their owne kinde, but through the negligence of men which coupled them not together. And where ye doubt, whether there can be gathered any knowledge or arte in shootinge or no, surelye I thincke that a man, being well exercised in it, and somewhat honestlye learned withall, might soone, with diligent observing and marking the whole nature of shootinge, find out, as it were, an art of it, as artes in other matters have bene founde out afore, seeing that shootinge standeth by those thinges, which may both be thorowlye perceyved, and perfectly knowen, and such that never fails, but be ever certaine, belonging to one most perfect ende, as shooting straight and keeping of a lengthe bringe a man to hitte the marke, the chiefe ende in shootinge, which two thinges a man maye

maye attaine unto, by dyligente usinge and well handeling those instrumentes which belonge unto them. Therefore I cannot see, but there lyeth hidde in the nature of shootinge an arte, which, by noting and observing of them that is exercised in it, if he be any thing learned at all, may be taught, to the great furtheraunce of artillerye throughe oute all this realme: and truely I marvel greatlye, that *Englishe* men woulde never yet seeke for the arte of shootinge, seeinge they be so apt unto it, so praysed of their friendes, so feared of their enemies for it. ¹⁰ *Vegetius* would have maisters appointed, which should teache youthe to shoote fayre. ¹ *Leo* the Emperour of *Rome* sheweth the same custome to have been alwayes amongst the olde *Romaines*: which custome of teachinge youth to shoote, (sayth he) after it was omitted and litle hede taken of, brought the whole empyre of *Rome* to greate ruine. ² *Schola Persica*, that is, the schole of the *Persians*, appointed to bringe up youth, whiles they were twenty yeare olde, only in shootinge, is as notably knowne in historyes as the empyre of the *Persians*: which schole, as doth appear in ³ *Cornelius Tacitus*, as sone as they gave over and fell to other idle pastimes, broughte both

¹⁰ *Vegetius*. ¹ *Leo*. 6. 5. ² *Strabo*. 11. ³ *Cor. Tac.* 2.
them

them and the *Parthians* under the subjection of the *Romaines*. ⁴ *Plato* would have *common maisters and stipendes*, for to teache youthe to shoote, and, for the same purpose, he would have a *broade fielde neare everye citie*, made common for men to use shootinge in. Whiche sayinge, the more reasonably it is spoken of *Plato* the more unreasonable is their deede, which would ditche up those fieldes privatelye for their own profite, which lyeth open generallye for the common use: men by such goods be made richer, not honester, sayth ⁵ *Tullye*. If men be perswaded to have shootinge taughte, this authoritye which foloweth will perswade them, or else none, and that is, as I have ones sayde before, of King *David*, whose first acte and ordinaunce was, after he was Kinge, that all *Judea* should learne to shoote. If shootinge coulde speake, she woulde accuse *Englande* of unkindnesse and slothfulnesse: of unkindnesse toward her, because she beinge left to a little blind use, lackes her best maintainer which is cunninge: of slothfulnesse towarde their owne selfe, because they are content with that which aptnesse and use doth graunt them in shootinge, and will seek for no knowledge as other noble common wealthes have done: and the justlier shooting might

⁴ De leg. 7. ⁵ De Offic. 2.

make this complaint, seeinge that of fence and weapons there is made an arte, a thinge in no wyse to be compared to shootinge. For of fence, almost in everye towne, there is not onely maisters to teach it, with his provosts, ushers, scholers, and other names of arte and schole, but there hath not fayled also, which hath diligentely and * favouredlye written it, and is set out in printe, that everye man maye reade it.

What discommoditie doth come by the lacke of knowledge, in shootinge, it were over long to rehearse. For manye that have been apte, and loved shootinge, because they knewe not whiche waye to houlde to come to shootinge, have cleane turned themselves from shootinge. And I maye tell you, *Philologe*, the lacke of teachinge to shoote in *Englande* causeth very many men to play with the Kinges actes, as a man did ones, eyther with the Mayor of *London* or *York*, I cannot tell whether, which did commaund by proclamation, every man in the citie to hange a lanterne, with a candell, afore his dore: which thinge the man did, but he did not light it; and so many bye bowes, because of the † acte, but yet they shoote not, not of evil

* Favouredlye is, we suppose, plausibly.

† The statute.

will,

will, but because they knowe not howe to shoote. But, to conclude of this matter, in shootinge as in all other things, ⁶ aptnesse is the first and chiefe thinge, which if it be awaye, neyther cunninge nor use doth any good at all, as the *Scottes* and *Frenchmen*, with knowledge and use of shootinge, shall become good archers, when a cunninge ship-wright shall make a strong shippe of a fallowe tree; or when a husbandman shall become riche, with sowinge wheat on *Newmarket* heath. ⁷ Cunninge must be had, both to set out and amend nature, and also to oversee and correct use, which use, if it be not led, and governed with cunning, shall soner go amisse, than straight. Use maketh perfitnesse in doing that thinge, whereunto nature maketh a man apt, and knowledge maketh a man cunninge before. So that it is not so doubtful, which of them three hath most stroke in shootinge, as it is plaine and evidente, that all three must be had in excellent shootinge. PHI. For this communication, *Toxophile*, I am very glad, and that for mine own sake, because I trust now to become a shooter. And indede I thought afore, *Englishe* men most apt for shootinge, and I saw them dailye use shootinge, but yet I never found none, that would talke of

⁶ Aptnesse. ⁷ Cunninge.

anye

any knowledge whereby a man might come to shootinge. Therefore I trust that you, by the use you have had in shootinge, have so thorowly marked and noted the nature of it, that you can teache me, as it were by a trade or way, how to come to it. Tox. I graunt I have used shootinge metelye well: that I might have marked it well enough, if I had bene diligent. But my much shootinge hath caused me studye litle, so that thereby I lacke learninge, which should set out the art or waye in anye thinge. And you know that I was never so well seene, in the *Posteriorums* of *Aristotle*, as to invent and search out general demonstrations, for the settinge forth of any new science. Yet, by my trouth, if you will, I will go with you into the fieldes at any time, and tell you as much as I can, or els you maye stande some time at the prickes and loke on them which shoote best, and so learne. PHI. Howe litle you have looked of *Aristotle*, and howe much learninge you have lost by shootinge, I cannot tell, but this I would saye, and if I loved you never so ill, that you have been occupied in some what els besyde shootinge. But, to our purpose, as I will not require a trade in shootinge to be taught me after the subtiltye of *Aristotle*, even so do I not agree with you in this point, that you would have me

R

learne

learne to shoote with lookinge on them which shoote
 best, for so I know I should never come to shoote
 metelye; for in shootinge, as in all other thinges
 which be gotten by teachinge, there must be shewed
 a way, and a path, which shall leade a man to the
 best and chiefeest point which is in shootinge, which
 you do mark yourselfe well enough, and uttered it
 also in your communication, when you sayd there
 lay hid in the nature of shootinge a certaine waye
 which, well perceyved and thoroughlye known,
 would bring a man, without any wanderinge, to
 the best ende in shootinge, which you called hit-
 tinge of the pricke. Therefore I would refer all
 my shootinge to that ende which is best, and so
 should I come the soner to some meane. That
 which is best hath no faulte, nor cannot be
 amended. So shewe me beste shootinge, not the
 beste shooter, which if he be never so good, yet
 hath he many a faulte, easilye of any man to be
 espyed. And therefore marveile not if I requyre to
 folowe that example which is without faulte, ra-
 ther than that which hath so manye faultes. And
 this way every wyse man doth folowe in teachinge
 any maner of thinge. As *Aristotle*, when he teacheth
 a man to be good, he setteth not before him *Socrates*
 lyfe, which was the best man, but chief goodnesse
 itselfe;

itselfe; according to which he would have a man direct his life. Tox. This way which you requyre of me, *Philologe*, is to harde for me, and to hye for a shooter to taulke on, and taken, as I suppose, out of the middest of *Philosophie*, to searche out the perfite ende of any thinge, the which perfite ende to finde out, sayth ⁸ *Tullye*, is the hardest thinge in the world, the onlye occasion and cause why so many sectes of *Philosophers* hath bene alwayes in learninge. And although, as *Cicero* sayth, a man maye imagine and dreame in his minde of a perfect ende in any thinge, yet there is no experience nor use of it, nor was never seene yet amonges men; as alwayes to heale the sicke, evermore to leade a shippe without daunger, at all times to hit the * pricke, shall no phisitian, no ship-maisters, no shooter ever do; and ⁹ *Aristotle* sayth, that in all deedes there are two points to be marked, possibilitye and excellencye, but chieflye a wyse man must folowe, and laye hande on possibilitye, for feare he lose both. Therefore, seeinge that which is most perfect and best in shootinge, as alwayes to hit the pricke, was never seene

⁸ Orat. ad Bru. ⁹ Arist. Pol. 8. 6.

* The pricke, at other times called the white, is the white spot or point in the midit of the mark,

nor hard tell on yet amonges men, but onely imagined and thought upon in a mans minde, me thincke this is the wyfeste counsell, and best for us to folowe rather that which a man may come to, than that which is impossible to be attayned to, lest justlye that sayinge of the wyfe *Ismene* in *Sophocles* maye be verified on us.

A foole is he that takes in hande he cannot ende.

Soph. Ant.

PHI. Well, if the perfite ende of other matters had bene as perfitelye knowne, as the perfite ende of shootinge is, there had never bene so many sects of *Philosophers* as there be, for in shootinge both man and boy is of one opinion, that alwayes to hit the pricke is the most perfite ende that can be imagined, so that we shall not neede greatly contende in this matter. But nowe, Sir, whereas you thincke that a man in learninge to shoote, or any thinge els, should rather wyselye folowe possibilitye, than vainly seke for perfite excellencye, surelye I will prove that everye wyse man, that wysely would learne any thinge, shall chieflye go about that whereunto he knoweth well he shall never come. And you yourselfe, I suppose, shall confesse the same to be the best way in teaching, if you will aunswer me to those thinges which I will aske of you.

you. Tox. And that I will gladly, both because I thincke it is impossible for you to prove it, and also because I desire to heare what you can say in it.

PHI. The studye of a good phisitian, *Toxophile*, I trowe be to knowe all diseases and all medycines fit for them. * Tox. It is so indeed. PHI.

Because, I suppose, he would gladly, at all times, heale all diseases of all men. Tox. Yea, truly.

PHI. A good purpose surely, but was there ever phisitition yet amonge so manye which hath laboured in this studye, that at all times could heale all diseases?

Tox. No truly, nor, I thincke, never shall be. PHI. Then phisititions belike, study

for that, which none of them commeth unto. But in learning of fence, I pray you what is that which men most labour for?

Tox. That they may hit another, I trowe, and never take blow their selfe. PHI. You say trothe, and I am sure every

one of them would fayne do so whensoever he playeth. But was there ever any of them so cunninge yet, which, at one time or other, hath not been touched? Tox. The best of them all is glad

* Here is an example of the Socratic method of disputaion, which, by repeated interrogations, confutes the opponent out of his own answers.

sometimes

sometimes to escape with a blowe. PHI. Then in fence also, men are taught to go about that thinge, which the best of them all knoweth he shall never attaine unto. Moreover you that be shooters, I praye you, what meane you, when ye take so great heede to kepe your standinge, to shoote compasse, to loke on your marke so diligentlye, to cast uppe grasse divers times, and other thinges more you know better than I. What would you do then, I praye you? TOX. Hit the marke if we could. PHI. And doth every man go about to hit the marke at every shote? TOX. By my trothe I trowe so, and, as for myselfe, I am sure I do. PHI. But all men do not hit at all times? TOX. No, trulye, for that were a wonder. PHI. Can any man hit it at all times? TOX. No man trulye. PHI. Then bylikely to hit the pricke alwayes is impossible. For that is called impossible which is in no mans power to do. TOX. Impossible indede. PHI. But to shoote wide and farre of the marke is a thinge possible. TOX. No man will denye that. PHI. But yet to hit the marke alwayes were an excellent thinge. TOX. Excellent surelye. PHI. Then I am sure those be wyser men which covet to shoot wyde, than those which covet to hit the pricke. TOX. Why

Why so, I praye you ? PHI. Because to shoote wyde is a thinge possible, and therefore, as you saye yourselfe, of every wyse man to be followed. And as for hittinge the pricke, because it is unpossible, it were a vain thinge to go about it in good * sadnesse, *Toxophile* ; thus you see that a man mighte go through all craftes and sciences, and prove that any man in his science coveteth that which he shall never get. Tox. By my trothe (as you say) I cannot denye but they do so : but why and wherefore they should do so, I cannot learne. PHI. I will tell you. Everye crafte and science standeth in two thinges : in knowinge of his crafte, and workinge of his crafte : for perfect knowledge bringeth a man to perfect workinge : This know painters, carvers, taylors, shomakers, and all other craftesmen, to be true. Now, in every crafte there is a perfect excellencye, which may be better known in a mans minde, than followed in a mans dede. This perfectnesse, because it is generally layed as a brode wyde example afore all men, no one particular man is able to compasse it : and, as it is general to all men, so it is perpetual for all time, which proveth it a thinge for man unpossible : although not for the capacitye of our thinckinge, which is

* Sadnesse is seriousness, or earnest.

heavenlye,

heavenlye, yet surelye for the habilitye of our workinge, which is worldly. God geveth not full perfectnesse to one man (sayth ¹⁰ *Tullye*) lest if one man had all in any one science, there should be nothinge left for another. Yet God suffereth us to have the perfect knowledge of it, that such a knowledge, diligently folowed, might bringe forthe accordinge as a man doth laboure, perfect workinge. And who is he, that, in learninge to wryte, would forsake an excellent example, and followe a worse? Therefore, seinge perfectnesse itselfe is an example for us, let every man studye how he may come nye it, which is a point of wysedome, not reason with God why he may not attaine unto it, which is vaine curiosity.

Tox. Surelye this is gaily saide, *Philologe*, but yet this one thinge I am afraid of, least this perfectnesse which you speake on will discourage men to take any thinge in hand, because, afore they begin, they know they shall never come to an end. And thus dispayre shall dispatch, even at the first entring it, many a good man his purpose and intent. And I think both you yourselfe, and all other men to, would counte it mere follye for a

¹⁰ De Inven. 2.

man to tell him whom he teacheth, that he shall never obtain that which he would faynest learne. And therefore this same highe and perfect way of teachinge let us leave it to higher matters, and, as for shootinge, it shall be contente with a meaner way well enough. PHI. Whereas you saye that this hye perfectnesse will discourage men, because they knowe they shall never attaine unto it, I am sure, cleane contrarye, there is nothing in the worlde shall encourage men more than it. And why? For where a man seeth, that though another man be never so excellent, yet it is possible for himselfe to be better, what payne or labour will that man refuse to take? If the game be once wonne, no man will set forth his foote to runne. And thus perfectnesse beinge so highe a thinge that men may looke at it, not come to it, and beinge so plentifulfull and indifferent to every body, that the plentifulnesse of it may provoke all men to labour, because it hath enough for all men, the indifferencye of it shall encourage every one to take more payne than his fellow, because every man is rewarded accordinge to his nye comminge, and yet, which is most marveile of all, the more men take of it, the more they leave be-

hinde for other, as *Socrates* did in wysedom, and *Cicero* in eloquence, whereby other hath not lacked, but hath fared a great deale the better. And thus perfectnesse it selfe, because it is never obtained, even therefore onelye dothe it cause so manye men to be well seene and perfect in many matters, as they be. But whereas you thincke that it were fondnesse to teache a man to shoote, in lookinge at the most perfectnesse in it, but rather would have a man go some other waye to worke, I trust no wyse man will discommend that waye, excepte he thincke himselfe wyser than *Tullye*, which doth plainlye saye, That, if he taught anye maner of crafte, as he did *Rhetoricke*, he would labour to bringe a man to the ¹ knowledge of the most perfectnesse of it, which knowledge should evermore leade and guide a man to do that thinge well which he went about. Which waye in all maner of learninge to be best, *Plato* doth also declare in *Euthydemus*, of whom *Tullye* learned it, as he did many other thinges mo. And thus you see, *Toxophile*, by what reasons, and by whose authority I do require of you this way in teachinge me to shoote; which waye, I praye you, without any delaye, shewe me, as farre forth as you have noted and marked.

¹ De Orat. 3.

Tox. You call me to a thinge, *Philologe*, which I am loth to do, and yet, if I do it not, beinge but a small matter as you thincke, you will lacke friendshipe in me; if I take it in hande, and not bringe it to passe as you would have it, you might thincke greate want of wysedome in me.

But I advyse you, seeing you will needes have it so, the blame shall be yours, as well as myne: yours for puttinge uppon me so * instauntly: myne for receyvinge so fondlye a greater burthen than I am able to bear. Therefore I, more willinge to fulfil your minde than hopinge to accomplishe that which you loke for, shall speake of it, not as a maister of shootinge, but as one not altogether ignorant in shootinge. And one thing I am glad of, the sunne drawinge down so fast into the West shall compell me to drawe apace to the ende of our matter, so that his darknesse shall somethinge cloke myne ignoraunce.

And because you knowe the orderinge of a matter better than I, aske me generallye of it, and I shall particularly answere to it. **PHI.**

* So importunately.

Very gladly, *Toxophile*: for so by order those things which I would know, you shall tell the better; and those things which you shall tell, I shall remember the better.

THE END OF THE FIRST BOOKE OF THE
SCHOLE OF SHOOTINGE.



TOXOPHILUS.

TOXOPHILUS.

THE
SECONDE BOOKE
OF THE
SCHOLE OF SHOOTINGE.

PHILOGOGUS. TOXOPHILUS.

PHI. **W**HAT is the chiefe pointe in shoot-
inge, that every man laboureth to
come to? Tox. To hit the marke. PHI.
How manye thinges are required to make a
man evermore hit the marke? Tox. Two.
PHI. Which two? Tox. Shootinge streighte,
and kepinge of a lengthe. PHI. How should a
man shoote streight, and how should a man keep
a lengthe? Tox. In knowinge and havinge
thinges belonging to shootinge; and when they be
knowne and had in well handlinge of them; whereof
some belonge to shootinge streight, some to kep-
inge of a lengthe, some commonlye to them
both,

both, as shall be tolde severallye of them in place convenient.

PHI. Things belonginge to shootinge, which be they?

Tox. * All thinges be outwarde; and some be instrumentes for every † sere archer to bringe with him, proper for his owne use: other thinges be general to every man, as the place and time serveth. PHI. Which be instrumentes? Tox. Bracer, shootinge glove, stringe, bowe, and shafte. PHI. Which be general to all men? Tox. The weather and the marke, yet the marke is ever under the rule of the weather. PHI. Wherein standeth well handlinge of thinges? Tox. Altogether within a man himselfe, some handlinge is proper to instrumentes, some to the wether, some to the marke, some is within a man himselfe. PHI. What handlinge is proper to the instrumentes? Tox. Standinge, nockinge, drawinge, holdinge, lowfinge, whereby commeth fayre shootinge, which neyther belonge to winde nor wether, nor yet to the marke, for in a raine and at no marke, a man may shoote a fayre shote.

* The instruments of shooting are external, † Sere is several or particular.

PHI.

PHI. Well sayd, what handlinge belongeth to the wether? TOX. Knowinge of his winde, with him, against him, syde winde, full syde winde, syde winde quarter with him, syde winde quarter against him, and so forth. PHI. Well then go to, what handlinge belongeth to the mark? TOX. To marke his standinge, to shoote compasse, to drawe evermore like, to louse evermore like, to consider the nature of the pricke, in hilles and dales, in straye plaines and windinge places, and also to espye his marke. PHI. Very well done. And what is only within a man himselfe? TOX. Good heede gevinge, and avoydinge all affections: which thinges oftentimes do marre and make all. And these thinges spoken of me generally and brieflye, if they be well knowen, had, and handled, shall bringe a man to suche shootinge, as fewe or none ever yet came unto, but surely if he misse in anye one of them, he can never hitte the marke, and in the more he doth misse, the farther he shooteth from his marke. But, as in all other matters, the first steppe or stayre to be good, is to knowe a mans faulte, and then to amende it, and he that will not knowe his faulte, shall never amende it. PHI. You speake now, *Toxophile*, even as I woulde have you to speake; but let us returne againe unto our matter,

matter, and those things which you have packed up in so short a rourne, we will louse them forth, and take every piece, as it were, in our hande, and loke more narrowlye upon it.

Tox. I am content, but we will rydde them as fast as we can, because the sunne goeth so fast downe, and yet somewhat must needes be sayd of every one of them. PHI. Well said, and I trowe we beganne with those things which be instrumentes, whereof the first, as I suppose, was the bracer.

Tox. Little is to be sayd of the ² bracer. A * bracer serveth for two causes, one to save his arme from the strype of the stringe, and his doublet from wearing; and the other is, that the stringe glidinge sharplye and quicklye of the bracer, maye make the sharper shoote. For if the stringe shoulde lighte upon the bare sleve, the strengthe of the shoote should stoppe and dye there. But it is beste, by my judgmente, to geve the bowe so muche bent,

² Bracer.

* Those who write of things well known, seldom extend their care to time in which they may be known les. This account of the bracer is somewhat obscure. It seems to have been a kind of close sleeve laced upon the left arm.

that

that the stringe neede never touche a mans arme,
and so shoulde a man neede no bracer, as I knowe
many good archers which occupye none. In a bracer
a man must take hede of three thinges, that it have
no nayles in it, that it have no buckles, that it be fast
on with laces without agglettes. For the nayles
will sheere in sunder a mans stringe before he be
ware, and so put his bowe in jeopardy: buckles
and agglettes at unawares, shall race his bowe, a
thinge both evill for the fighte, and perillous for
freatinge. And thus a bracer is only had for this
purpose, that the stringe maye have redye passage.

PHI. In my bracer I am cunninge enough, but
what say you of the ³ shootinge glove? Tox.
A shootinge glove is chieflie for to save a mans
fingers from hurtinge, that he maye be able to
beare the sharpe stringe to the uttermoste of his
strengthe. And when a man shooteth, the might
of his shoote lyeth on the foremost finger, and on
the ringman, for the middle finger, which is the
longest, like a lubber, starteth backe, and beareth
no weight of the stringe in a manner at all, there-
fore the two other fingers must have thicker leather,
and that must have thickest of all, whereon a man

³ Shootinge glove.

T

lowseth

lowfeth most, and for sure lowfinge, the formost finger is most apt, because it holdest best, and for that purpose, nature hath, as a man would say, yocked it with the thounge. Leather, if it be next a mans skinne, will sweate, waxe harde and chafe, therefore scarlet, for the softnesse of it and thicknesse withall, is good to sewe within a mannes glove. If that will not serve, but your finger hurteth, you must take a searing cloth, made of fine virgin waxe, and deres sewet, and put next your finger, and so on with your glove. If yet you feele your finger pinched, leave shootinge, both because then you shall shoote nought, and againe by little and little, hurtinge your finger, ye shall make it longe and longe to or you shoote againe. A newe glove pluckes manye shootes, because the stringe goeth not frelye of, and therefore the fingers must be cutte shorte, and trimmed with some ointment, that the stringe maye glyde well away. Some with holding in the nocke of their shafte harde, rubbe the skinne of their fingers. For this there be two remedyes, one to have a goose quill * spinetted and sewed against the nocking, betwixt the lyninge and the leather, which shall helpe the shoote much to; the other way is to have some roule of leather

* Spinetted is perhaps slit and opened.

fewed betwixt his fingers, at the setting on of the fingers, which shall kepe his fingers so in sunder, that they shall not holde the nocke so fast as they did. The shootinge glove hath a purse, which shall serve to put fine linen clothe and waxe in, two necessarye thinges for a shooter. Some men use gloves, or other such like thinge on theyr bow-hand for chafinge, because they hold so hard. But that cometh commonly when a bow is not round, but somewhat square; fine waxe shall do verye well in such a case to lay where a man holdeth his bow: and thus much as concerninge your glove.

And these thinges, although they be trifles, yet because you be but a yonge shooter, I would not leave them out. PHI. And so you shall do me most pleasure. The 4 stringe, I trowe, be the next. TOX. The next indeede; a thinge though it be litle, yet not a litle to be regarded. But herein you must be content to put your trust in honest stringers. And surely stringers ought more diligently to be looked upon by the officers, than eyther bower or fletcher, because they may deceyve a simple man the more easelyer. An ill stringe breaketh many a good bowe, nor no other thinge halfe so manye.

4 Stringe.

T 2

In

In warre, if a stringe breake the man is lost, and is no man, for his weapon is gone, and although he have two stringes put on at once, yet he shall have small leasure and lesse rouble to bende his bowe, therefore God send us good stringers both for warre and peace. Now what a stringe ought to be made on, whether of good hempe, as they do nowe a dayes, or of flaxe, or of filke, I leave that to the judgement of stringers, of whom we must buy them. ⁵ *Eustathius*, upon this verse of *Homer*,

* Twang the bowe, and twang the string, out quicklie the shaft flue. *Iliad* 4.

doth tell, that, in oulde time, they made theyr bowe stringes of bullox † thermes, which they twined together as they do ropes, and therefore they made a greate twange. Bow stringes also hath bene made of the heare of an horse taylor, called, for the matter of them, *Hippias*, as doth appeare in manye good authors of the ⁶ *Greeke* tongue. Great stringes and litle stringes be for divers purposes: the great string is more surer for the bowe, more stable to pricke withall, but slower for the cast. The litle string is cleane contrarye, not so

⁵ *Eustathius*. ⁶ *Favorinus*.

* Perhaps this line should stand thus;

“ Twang the bow, and twang went the string, out quickly the shaft flue.”

† Thermes or tharms are guts.

sure,

sure, therefore to be taken heede of, lest with longe
 taryinge on, it breake your bowe, more fit to shoote
 farre, than apt to pricke neare, therefore when you
 know the nature of both bigge and litle, you must
 fit your bowe accordinge to the occasion of your
 shootinge. In stringinge of your bowe (though
 this place belonge rather to the handlinge than to
 the thinge it selfe, yet because the thinge, and the
 handlinge of the thinge, be so joyned together, I
 must needes sometimes couple the one with the
 other) you must marke the fit length of your bowe.
 For, if the stringe be too shorte, the bendinge will
 geve, and at the last slyp, and so put the bowe in
 jeopardye. If it be longe, the bendinge must nedes
 be in the small of the stringe, which beinge fore
 twyned, must needes knap in funder, to the de-
 struction of manye good bowes. Moreover, you
 must looke that your bowe be well nocked, for
 feare the sharppesse of the horne shere asunder the
 stringe. And that chaunceth oft when in bending,
 the stringe hath but one way to strength it withall.
 You must marke also to set your stringe streighte
 on, or els the one ende shall wrieth contrarye to
 the other, and so breake your bowe. When the
 stringe beginneth never so litle to weare, trust it
 not, but away with it, for it is an yll saved half-
 peny,

peny, that costes a man a crowne. Thus you see how many jeopardyes hangeth over the felye poore bow, by reason onely of the stringe. As when the stringe is shorte, when it is longe, when eyther of the nockes be noughte, when it hath but one way, and when it taryeth over longe on.

PHI. I see well it is no marveile, though so many bowes be broken. TOX. Bowes be broken twyfe as many wayes besyde these. But againe in stringing your bowe, you must loke for much bende or litle bende, for they be cleane contrarye. The litle bende hath but one commoditie, which is in shootinge faster, and farther shoote, and the cause thereof is, because the stringe hath so farre a passage, or it part with the shaft. The great bende hath many commodities: for it maketh easyer shooting, the bow beinge half drawen afore. It needeth no bracer, for the stringe stoppeth before it come at the arme. I will not so sone hit a mans sleve or other geare, by the same reason. It hurteth not the shaft fether, as the low bend doth. It suffereth a man better to espie his marke. Therefore let your bowe have good bigge bende, a shaftment and two fingers at the least, for these which I have spoken of.

PHI.

PHI. The bracer, glove, and stringe, be done, now you must come to the ⁷ bowe, the chiefe instrument of all. Tox. Dyvers countreyes and tymes have used alwayes dyvers bowes, and of dyvers fashions. Horne bowes are used in some places now, and were used also in *Homerus* dayes, for *Pandarus* bowe, the best shooter amonge all the *Troyans*, was made of two goate hornes joyned together, the lengthe whereof, sayth ⁸ *Homer*, was sixteen hand-bredes, not farre differinge from the lengthe of our bowes. ⁹ Scripture maketh mention of brasse bowes. Iron bowes, and stele bowes, have bene of longe time, and also now are used among the *Turkes*, but yet they must nedes be unprofitable. For if brasse, iron, or stele, have their owne strengthe and pithe in them, they be farre above mans strengthe: if they be made meete for mans strengthe, theyr pithe is nothinge worth to shoote any shoote withall. The ¹⁰ *Ethiopians* had bowes of palme tree, which seemed to be very stronge, but we have none experience of them. The length of them was four cubites. The men of *Inde* had theyr bowes made of a rede, which was of a great strength. And no marveile thoughe bowe and shaftes were made

⁷ Bowe. ⁸ *Iliad*. 4. ⁹ *Psalme* 17. ¹⁰ *Hera*. in *Pol*.

thereof,

thereof, for the redes be so greate in *Inde*, as ¹ *Herodotus* sayth, that of everye joynte of a rede a man may make a fishers bote. These bowes, sayth ² *Arrianus* in *Alexanders* life, gave so greate a stroke, that no harnesse or buckler, though it were never so stronge, could withstande it. The length of such a bowe was even with the length of him that used it. The *Lycians* used bowes made of a tree, called in *Latine* ³ *Cornus*, (as concerninge the name of it in *Englishe*, I can soner prove that other men call it false, than I can tell the right name of it myselfe) this wodde is as harde as horne, and verye fitte for shaftes, as shall be toulde after. *Ovid* sheweth that ⁴ *Syrinx* the *Nymphe*, and one of the maydens of *Diana*, had a bowe of this wodde, whereby the poet meaneth, that it was very excellent to make bowes of.

As for Brafell, Elme, Wych, and Ashe, experience doth prove them to be but meane for bowes, and so to conclude, Ewe of all other thinges is that, whereof perfite shootinge would have a bowe made. This wodde, as it is now generall and common amonges *Englishmen*, so hath it continued from long time, and had in most price for bowes,

¹ In Thal. ² Arrianus 8. ³ In Polym. ⁴ Metam. 1.
amonges

amonges the *Romaines*, as doth appeare in this halfe verse of *Virgill*.

Taxi torquentur in arcus.

Virgilius.

Ewe fit for a bowe to be made on.

Nowe, as I saye, a bowe of Ewe must be made for perfecte shootinge at the prickes, which marke, because it is certaine, and most certaine rules may be geven of it, shall serve for our communication at this time. A good bowe is knowen, much what as good counsayle is knowen, by the ende and profite of it; yet both a bowe and good counsayle may be made both better and worse, by well or ill handlinge of them, as oftentimes chaunceth. And as a man both must and will take counsayle of a wyse and honest man, though he see not the ende of it; so must a shooter, of necessitye, trust an honest and good bowyer for a bowe, afore he knowe the prooffe of it. And as a wyse man will take plenty of counsayle aforehande, whatsoever neede, so a shooter should have alwayes three or four bowes in store, whatsoever chaunce. PHI. But if I trust bowyers alwayes, sometimes I am like to be deceyved. TOX. Therefore shall I tell you some tokens in a bowe, that you shall be the seldomer deceyved. If you come into a shoppe, and find a

U

bowe

bowe that is small, longe, heavye, and stronge, lyinge streighte, not windinge, not marred with knotte gaule, winde shake, wem, freat or pinch, bye that bowe of my warrante. The beste colour of a bowe that I finde, is when the backe and the bellye in workinge be much what after one maner, for such oftentimes in wearinge do prove like virgin waxe or golde, havinge a fine longe graine, even from the one ende of the bowe to the other; the shorte graine, although such prove well sometimes, are for the most part very brittle. Of the makinge of the bowe, I will not greatly meddle, lest I should seeme to enter into an other mans occupation, which I cannot skill of. Yet I would desyre all bowyers to season theyr staves well, to work them and synke them well, to geve them heetes conveniente, and tylleringes plentye. For thereby they should both gette themselves a good name, (and a good name encreaseth a mans profite muche) and also do great commoditie to the hole realme. If anye man do offende in this poynte, I am afraid they be those journeymen, which laboure more spedelye to make many bowes for their moneye sake, than they work diligentlye to make good bowes, for the common wealth sake, not layinge before theyr eyes this wyse proverbe, *Sone enoughe, if well enoughe*; where-
with

with every honest handy craftes man should measure, as it were with a rule, his worke withall. He that is a journeyman, and rydeth upon another mans horse, if he ryde an honest pace, no man will disallowe him : but if he make poste haste, both he that owneth the horse, and he peradventure also that afterward shall bye the horse, may chaunce to curse him. Such hastinesse, I am afrayde, may also be founde amonge some of them, which throughe oute the realme, in divers places, worke the Kinges artillerye for warre, thinking, if they get a bow or a sheafe of arrowes to some fashion, they be good enough for bearing gere. And thus that weapon, which is the chiefe defence of the realme, verye oft doth little service to him that should use it, because it is so negligently wrought of him that should make it, when trulye I suppose that neither the bowe can be too good and chiefe woode, nor yet too well seasoned or truly made, with hetinges and tiller-inges, neither that shafte too good wodde, or too thorowly wroughte, with the best pinion fethers that can be gotten, wherewith a man shall serve his Prince, defende his cuntrye, and save himselfe from his enemye. And I trust no man will be angrye with me for speakinge thus, but those which finde, themselves touched therein : which ought ra-

ther to be angrie with themselves for doinge, than to be miscontent with me for sayinge so. And in no case they ought to be displeased with me, seeinge this is spoken also after that sort, not for the noughting of any person severallye, but for the amendinge of everye one generallye.

But turne we againe to know a good shootinge bowe for our purpose. Everye bow is made eyther of a boughe, of a plante, or of the boole of the tree. The boughe commonlye is very knottye, and full of pinnes, weake, of small pithe, and sone will folowe the stringe, and seldome werith to anye fayre coloure, yet for children and yong beginners it may serve well enough. The plant proveth many times well, if it be of a good and cleane groweth, and, for the pithe of it, is quicke enoughe of cast, it will plye and bowe farre before it breake, as all other yonge thinges do. The boole of the tree is cleaneft without knot or pin, having a fast and harde wodde, by reason of his full groweth, strong and mightye of caste, and best for a bowe, if the staves be even cloven, and be afterwarde wrought, not overthwart the woode, but as the graine and streight growinge of the woode leadeth a man, or els, by all reason, it must sone breake, and that in many shivers.

shivers. This must be considered in the roughe woode, and when the bowe staves be over wroughte and fashioned. For in dressinge and pykinge it up for a bowe, it is too late to loke for it.

But yet in these pointes, as I sayde before, you must trust an honeste bowyer, to put a good bowe in your hand, somewhat lookinge yourselfe to those tokens I shewed you. And you must not sticke for a grote or twelve pence more than another man would geve, if it be a good bowe. For a good bowe twise paid for, is better than an ill bowe once broken.

Thus a shooter must begin, not at the makinge of his bowe, like a bowyer, but at the byinge of his bowe, like an archer. And, when his bowe is boughte and broughte home, afore he trust much upon it, let him trye and trimme it after this sort.

Take your bowe into the fielde, shoote in him, sincke him with deade heavye shaftes, looke where he cometh moste, provide for that place betimes, least it pinche, and so freate : when you have thus shotte in him, and perceyved good shootinge woode in him, you must have him againe to a good, cunningge,

ninge, and trusty workman, which shall cutte him shorter, and pike him and dresse him fitter, make him come round compasse every where, and whipping at the endes, but with discretion, least he whippe in sunder, or els freete, soner than he is ware of : he must also laye him streight, if he be caste, or otherwise neede requyre, and if he be flatte made, gather him rounde, and so shall he both shoote the faster, for farre shootinge, and also be surer for near prickinge.

PHI. What if I come into a shoppe, and spye out a bowe, which shall both then please me very well when I bye him, and be also very fitte and meete for me when I shoote in him : so that he be both weak enoughe for easy shootinge, also quicke and speedye enoughe for farre castinge, then, I would thincke, I shall neede no more busines with him, but be content with him, and use him well enoughe, and so, by that means, avoyde both great trouble, and also some cost, which you cunninge archers very often put yourselves unto, beinge verye *Englishmen*, never ceasinge piddeling about theyr bowe and shaftes, when they be well, but eyther with shortinge and pykinge your bowes, or els with newe featheringe, peecinge and headinge your shaftes, can never have done untill they be starke noughte.

Tox. Well, *Philologe*,
surelye

surelye if I have any iudgmente at all in shootinge,
 it is no very great good taken in a bow, whereof
 nothinge when it is new and fresh neede be cutte
 away, even as *Cicero* sayth of a younge mans witte
 and style, which you know better than I. For
 every newe thinge must alwayes have more than it
 needeth, or els it will not waxe better and better,
 but ever decaye, and be worse and worse. Newe
 ale, if it runne not over the barrel when it is newe
 tunned, will sone lease his * pithe, and his heade
 afore he be longe drawn on. And likewyse as that
 colte, which, at the first takinge up, needeth litle
 breakinge and handlinge, but is fitte and gentle
 enoughe for the saddle, seldome or never proveth
 well: even so that bowe, which at the first byinge,
 without any more proof and trimminge, is fitte and
 easye to shoote in, shall neyther be profitable to
 laste longe, nor yet pleasant to shoote well. And
 therefore as a young horse full of courage, with
 handlinge and breakinge, is brought unto a sure
 pace and goinge, so shall a newe bowe, fresh and
 quick of caste, by sinking and cutting, be broughte
 to a stedfast shootinge. And an easy and gentle
 bowe, when it is newe, is not much unlike a soft
 spirited boye, when he is younge. But yet, as of

* Pithe is strength, spritelinesse, vigour, power of action.

an unrulye boye with righte handlinge, proveth ofteneft of all a well ordered man: fo of an unfit and ftaffishe bowe, with good trimminge, must nedes folowe alwayes a stedfast shootinge bowe. And fuche a perfite bowe, which never will deceive a man, excepte a man deceyve it, must be had for that perfecte ende, which you look for in shootinge.

PHI. Well, *Toxophile*, I see well you be cunninger in this gere than I: but put the case that I have three or foure such good bowes, pyked and dressed as you now speake of, yet I do remember that many learned men do say, that it is easyer to get a good thinge, than to save and kepe a good thinge, wherefore, if thou can teach me as concerninge that point, you have satisfyed me plentifullye, as concerninge a bowe.

Tox. Trulye it was the next thinge that I would have come unto, for so the matter laye. When you have brought your bowe to such a pointe, as I spake of, then you must have a harden or wullen cloth waxed, wherewith every daye you must rubbe and chafe your bowe, till it shyne and glitter withall. Which thinge shall cause it both to be cleane, well favoured, goodlye of coloure, and shall also bringe,

as it were, a crufte over it, that is to faye, fhall make it everye where on the out fyde, fo flipperye and harde, that neyther anye weete or weather can enter to hurte it, nor yet anye freate, or pinche, be able to byte upon it : but that you fhall do it greate wronge before you breake it. This muft be done oftentimes, but efpecially when you come from fhootinge.

Beware alfo when you shoote of your fhafte heades, dagger, knyves, or agglettes, left they race your bowe, a thinge, as I fayde before, both unfemelye to loke on, and alfo daungerous for freates. Take heede alfo of miftye and dankinshe dayes, which fhall hurt a bowe more than anye rayne. For then you muft eyther alwaye rubbe it, or els leave fhootinge.

Your ^s bowe cafe (this I did not promife to fpeake of, becaufe it is without the nature of fhootinge, or els I fhould trouble me with other thinges infinite more : yet feinge it is a favegarde for the bowe, fome thinge I will faye of it) your bowe cafe, I faye, if you ryde forthe, muft neyther be to wyde for your bowes, for fo fhall one clappe uppon an other, and hurt them, nor yet fo ftrayte that fcarce

^s Bowe cafe.

X

they

they can be thrust in, for that would lay them on syde, and wynde them. A bow case of lether is not the best, for that is oft times moyst, which hurteth the bowes very much.

Therefore I have seene good shooters which would have for everye bowe a sere case, made of wullen clothe, and then you maye putte three or four of them so cased, into a lether case if you will. This wullen case shall both kepe them in sunder, and also will kepe a bowe in his full strength, that it never geve for anye weather.

At home these * woode cases be verye good for bowes to stande in. But take hede that your bowe stande not to nere a stone wall, for that will make him moyst and weake, nor yet to neare anye fyre, for that will make him shorte and brittle. And thus much as concerninge the savinge and keepinge of our bowe: now you shall heare what thinges ye must avoyde, for fear of breakinge your bowe.

A shooter chaunceth to breake his bowe commonlye four wayes, by the stringe, by the shaft,

* There is no mention of wooden cases before, therefore it should perhaps be wool cases, unless something be left out by the printer.

by drawinge to farre, and by freates. By the stringe, as I sayd afore, when the stringe is eyther to short, to long, not surelye put on, with one wappe, or just croked on, or shorne in sunder with an evill nocke, or suffered to tarye over long on. When the stringe fayles the bowe must needes breake, and speciallye in the middes: because both the endes have nothinge to stoppe them: but whippes so farre backe, that the bellye must needes violently rise up, the which you shall well perceyve in bendinge of a bowe backwarde. Therefore a bowe that foloweth the stringe is least hurte with breakinge of stringes.

By the shaft a bow is broken eyther when it is to short, and so you set it in your bowe, or when the nocke breakes for litlenesse, or when the stringe slippes without the nocke for wydenesse, then you pull it to your eare and lettes it go, which must needes breake the shaft at the least, and put stringe and bow and all in jeopardy, because the strength of the bowe hath nothinge in it to stoppe the violence of it. This kinde of breakinge is most perilous for the standers by, for in such a case you shall see some time the ende of a bow flye a hoole score from a man, and that most commonly, as I have marked oft, the upper ende of the bowe.

The bow is drawne to farre two wayes. Eyther when you take a longer shaft then your owne, or els when you shift your hande to lowe or to hye for shootinge faire. This waye pulleth the backe in sunder, and then the bowe fleeth in many peces.

So when you see a bowe broken, havinge the bellye risen uppe both wayes or to one, the stringe brake it. When it is broken in two peces, in a maner even of, and specialle in the upper ende, the shaft nocke brake it. When the backe is pulled asunder in many peces, to farre drawinge brake it. These tokens eyther alwayes be true, or els very feldome misse.

The fourthe thinge that breaketh a bowe is ⁶ freates, which make a bowe redye and apt to breake by any of the three wayes afore sayde. Freates be in a shaft as well as in a bowe, and they be much like a canker, creeping and encreasinge in those places in a bowe, which be weaker then other. And for this purpose must your bowe be well trimmed and pyked of a cunninge man, that it maye come rounde in compasse everye where.

⁶ Freates.

For

For freates you must beware, if your bow have a knot in the backe, lest the places which be next it, be not allowed stronge enoughe to bere with the knot, or els the stronge knot shall freate the weake places next it. Freates be first litle pinches, the which when you perceave, pike the places about the pinches, to make them somewhat weaker, and as well comminge as where it pinched, and so the pinches shall dye, and never encrease farther into freates.

Freates begin many times in a pinne, for there the good woode is corrupted, that it must nedes be weake, and because it is weake, therefore it freates. Good bowyers therefore do raise every pinne, and alowe it more woode for feare of freatinge.

Againe, bowes most commonly freate under the hand, not so much as some men suppose for the moistnesse of the hand, as for the heate of the hand. The nature of the heat, sayth *Aristotle*, is to loose, and not to knitte fast, and the more looser the more weaker, the more weaker the redier to freate.

A bowe is not well made, which hath not woode plentie in the hande. For if the endes of the
bowe

bowe be stiffishe, or a mans hand any thinge hote, the bellye must nedes sone frete. Remedye for freates to any purpose I never harde tell of anye, but only to make the freated place as strong, or stronger, than anye other. To fill up the freate with litle shevers of a quill and glewe, as some saye will do well, by reason must be starke nought. For, put the case the freate did cease then, yet the cause which made it freate afore, (and that is weaknesse of the place) because it is not taken away, must needes make it freate againe. As for cuttinge out of freates, with all maner of peecinge of bowes, I will cleane exclude from perfite shootinge. For peece bowes be much like ould housen, which be more chargeable to repayre then commodious to dwell in. And againe, to swadle a bowe much about with bandes, verye seldome doth anye good, excepte it be to keepe down a spell in the backe, otherwise bandes eyther nede not, when the bowe is any thing worthe, or els boote not, when it is marde and past best. And although I know mean and poore shooters will use peece and banded bowes sometimes, because they are not able to get better when they would, yet, I am sure, if they would consider it well, they shall find it both lesse charge and more pleasure, to bestowe at any time a couple of shillinges

shillings of a newe bowe, than to bestowe ten pence of peeing an old bowe. For better is coste upon somewhat worth, than spence upon nothinge worth. And this I speake also, because you would have me referre all to perfitenesse in shootinge.

Moreover there is another thinge, which will sone cause a bowe to be broken by one of the three wayes which be first spoken of, and that is shootinge in * Winter, when there is anye frost. Frost is wheresoever is any waterishe humour, as is in woodes, eyther more or lesse, and you knowe that all thinges frosen and icie will rather breake than bende. Yet, if a man must needes shoote at any such time, let him take his bowe and bringe it to the fire, and there, by little and little, rubbe and chafe it with a waxed clothe, which shall bringe it to that point, that he maye shoote safely enough in it. This rubbing with waxe, as I sayde before, is a greate succour against all wete and moystnesse. In the fieldes also, in going betwixt the prickes, eyther with your hand, or els with a cloth, you must kepe your bowe in such a temper.

* Boyle somewhere mentions a Pole, who related, that the cold of his countries winters broke his bow.

And

And thus much as concerninge your bowe, howe first to knowe what woode it best for a bowe, then to chose a bowe, after to trimme a bowe, againe to kepe it in goodnesse, last of all, how to save it from all harme and evilnesse. And although many men can save more of a bowe, yet I trust these thinges be true, and almost sufficient for the knowledge of a perfect bowe.

PHI. Surelye I believe so, and yet I could have heard you talke longer on it : although I cannot see what may be sayd more of it. Therefore, excepte you will pause a while, you may go forward to a shaft.

Tox. What 7 shaftes were made of, in ould time, authours do not so manifestly shewe, as of bowes. ⁸ *Herodotus* doth tell, that in the floude of *Nilus* there was a beaste, called a Water Horse, of whose skin, after it was dryed, the *Egyptians* made shaftes and dartes. The tree called *Cornus* was so common to make shaftes of, that, in good authours of the *Latine* tongue, *Cornus* is taken for a shafte, as in ⁹ *Seneca*, and that place of *Virgill*.

Volat itala cornus,

Virg. En. 9.

7 Shaftes. ⁸ *Herod. Euterp.* ⁹ *Sen. Hipp.*

Yet,

Yet, of all things that ever I marked of ould authors, eyther *Greeke* or *Latine*, for shaftes to be made of, there is nothinge so common as reedes. *Herodotus*, in describinge the mightye hoast of *Xerxes*, doth tell, that three greate countryes used shaftes made of a rede, the ¹⁰ *Ethiopians*, the *Lycians*, (whose shaftes lacked fethers, whereat I marveile most of all) and the men of *Inde*. The shaftes of *Inde* were very longe, a yarde and an halfe, as ¹ *Arrianus* doth saye, or, at the least, a yarde, as ² *Q. Curtius* doth saye, and therefore they gave the greater strype, but yet, because they were so longe, they were the more unhanfome, and lesse profitable to the men of *Inde*, as *Curtius* doth tell.

In *Crete* and *Italy* they used to have theyr shaftes of reede also. The best reede for shaftes grew in ³ *Inde*, and in *Rhenus*, a floud of *Italye*. But, because such shaftes be neyther easye for *Englishmen* to get, and, if they were gotten, scarce profitable for them to use, I will let them passe, and speake of those shaftes which *Englishmen*, at this daye, most commonly do approve and allowe. A shaft hath three principall parts, the stele, the fethers, and ¹⁰ In Polym. ¹ *Arrianus* 8. ² *Q. Curt.* 8. ³ *Plin.*

16. 36.

Y

the

the head : whereof every one must be severallye
spoken of.

Steles be made of divers woodes : as,

Brafell,	Byrche,	Blackthorne,
Turkie Woode,	Ashe,	Beche,
Fufticke,	Oake,	Elder,
Sugercheffe,	Servistree,	Aspe,
Hardbeame,	Hulder,	Salowe.

These woodes, as they be most commonly used,
so they be most fit to be used : yet some one fitter
then an other for divers mens shootinge, as shall
be told afterward. And in this pointe, as in a
bowe, you must truste an honest fletcher. Never-
thelesse, although I cannot teach you to make a
bowe or a shaft, which belongeth to a bowyer and
a fletcher to come to theyr lyving, yet will I shewe
you some tokens to know a bowe and a shafte, which
pertayneth to an archer to come to good shootinge.

A stele must be well * seasoned for castinge, and
it must be made as the graine lyeth, and as it
groweth, or els it will never flye cleane, as clothe

* Seasoned for castinge, that is, well seasoned to hinder it from warping.

cut overthwart, and against the wull, can never
 hoofe a man cleane. A knotty stele may be suffered
 in a bigge shaft, but for a little shaft it is nothing
 fit, both because it will never flye farre, and, be-
 sides that, it is ever in danger of breaking, it flyeth
 not farre because the strength of the shoote is hin-
 dered and stopped at the knot, even as a stone cast
 into a plaine even still water, will make the water
 move a great space, yet, if there be any whirling
 plat in the water, the moving ceaseth when it cometh
 at the whirling plat, which is not much unlike a
 knot in a shaft, if it be considered well. So every
 thing as it is plaine and straight of his own nature,
 so it is fittest for farre movinge. Therefore a stele
 which is harde to stand in a bowe withoute knot,
 and streighte, (I mean not artificiallye streight as
 the fletcher doth make it, but naturallie streighte as
 it groweth in the woode) is best to make a shafte
 of, eyther to go cleane, flye farre, or stande surely
 in anye weather.

Now how bigge, how small, how heavey, how
 light, how long, how short, a shaft should be par-
 ticularly for every man, seeing we must talke of the
 general nature of shootinge, can not be toulde no
 more than you Rhetoricians can appoint anye one

kind of wordes, of sentences, of figures, fit for everye matter, but even as the man and the matter requyreth, so the fittest to be used. Therefore, as concerninge those contraryes in a shaft, everye man must avoyde them, and drawe to the meane of them, which mean is best in all thinges. Yet if a man happen to offende in any of the extremes, it is better to offende in want and scantnesse, than in to much and outrageous excedinge. As it is better to have a shaft a litle to short, than over longe, somewhat to light, than over lumpishe, a litle to smal, than a greate deale to big, which thinge is not only truly sayde in shootinge, but in all other thinges that ever man goeth about, as in eatinge, taulkinge, and all other thinges like, which matter was once excellentlye disputed upon, in the scholes, you know when.

And to offende, in these contraryes, commeth much, if men take not heede, throughe the kinde of woode, whereof the shaft is made; for some woode belongs to that exceedinge part, some to the scant part, some to the meane, as Brasell, Turkie woode, Fusticke, Sugar cheste, and such like, make dead, heavye, lumpishe, hobbling shaftes. Againe, Hulder, Blacke thorne, Servestree, Beeche, Elder,

Elder, Aspe, and Salowe, eyther for theyr weaknesse or lightnesse, make holow, starting, scudding, gaddinge shaftes. But Birche, Hardbeame, some Oake, and some Ashe, being both stronge enoughe to stande in a bowe, and also light enoughe to fly farre, are best for a meane, which is to be sought out in every thinge. And although I know, that some men shoote so stronge, that the deade woodes be light enough for them, and other some so weake, that the louse woodes be likewyse for them bigge enoughe, yet generallye, for the most part of men, the meane is the best. And so to conclude, that is alwayes best for a man, which is meetest for him. Thus no woode of his owne nature is eyther to light or to heavy, but as the shooter is himselfe which doth use it. For that shaft, which one yeare for a man is to lighte and scudding, for the selfe same reason the next yeare may chaunce to be heavye and hobblinge. Therefore cannot I expresse, except generallye, what is best woode for a shafte, but let everye man, when he knoweth his owne strengthe, and the nature of everye woode, provide and fit himselfe thereafter. Yet, as concerninge sheaffe arrowes for war, (as I suppose) it were better to make them of good Ashe, and not of Aspe, as they be now a dayes. For of all other woodes

woodes that ever I proved, Ashe beinge bigge is swiftest, and againe hevy to geve a great stripe withall, which Aspe shall not do. What heavinesse doth in a stripe every man by experience can tell, therefore Ashe being both * swifter and heavier, is more fit for sheafe arrowes than Aspe, and thus much for the best woode for shaftes.

Againe likewise as no one woode can be greatlye meete for all kinde of shaftes, no more can one fashon of the stele be fit for every shooter. For those that be little breasted and bigge towarde the heade, called by theyr likenesse Taper fashon, Reshe Growne, and of some mery felowes Bobtailes, be fit for them which shoote under hand, because they shoote with a softe louse, and stresles not a shafte much in the breste, where the weight of the bowe lyeth, as you may perceyve by the weringe of everye shafte. Againe, the bigge breasted shaft is fit for him which shooteth right afore him, or els the breast beinge weake should never withstande that stronge pithye kinde of shootinge; thus, the under hand must have a smal brest to go clene

* This account of the qualities of the ash, which is represented as having some peculiar power of swiftness, is obscure. He probably means, that ash is the wood which, in a quantity proper for an arrow, has weight enough to strike hard, and lightness enough to fly far.

away out of the bowe, the fore hand must have a bigge breite to beare the great might of the bowe. The shaft must be made rounde, nothing flat, without gall or wemme, for this purpose. For because roundnesse (whether you take example in heaven or in earthe) is fittest shappe and forme both for fast movinge, and also for sone percinge of any thinge. And therefore *Aristotle* sayth, that nature hath made the raine to be rounde, because it should the eateyer enter through the ayre.

The nocke of the shaft is diversely made, for some be great and full, some handsome and litle; some wyde, some narowe, some deepe, some shalowe, some rounde, some longe, some with one nocke, some with double nocke, whereof every one hath his propertye. The great and full nocke may be well felt, and manye wayes they save a shaft from breakinge. The handsome and litle nocke will go cleane away from the hand, the wyde nocke is noughe, both for breakinge of the shafte and also for sodaine slippinge out of the stringe, when the narrowe nocke doth avoyde both those harmes. The deepe and longe nocke is good in warre for sure keepinge in of the stringe. The shalowe and rounde nocke is best for our purpose in pricking for cleane deliverance

deliverance of a shoote. And double nocking is used for double suertye of the shafte. And thus farre as concerninge a hoole steele. Peecinge of a shaft with Brasell and Hollie, or other heavy woodes, is to make the ende * compasse heavye with the feathers in flyinge, for the stedfaster shootinge. For if the ende were plumpe heavye with leade and the wood next it light, the head ende would ever be downwards, and never flye streight. Two pointes in peecinge be enough, least the moystnesse of the earth enter to much into the peecinge, and so louse the glue. Therefore many pointes be more pleasaunte to the eye, than profitable for the use. Some use to peece theyr shaftes in the nocke with Brasell or Hollye, to counterwey with the heade, and I have seene some for the same purpose bore an hole a litle beneath the nocke, and put leade in it. But yet none of these wayes be any thing needfull at all, for the nature of a feather in flying, if a man mark it wel, is able to beare uppe a wonderful weight: and I thincke such peecinge came uppe first, thus: when a good archer hath broken a good shaft, in the feathers, and for the fantasie he hath had to it, he is loth to leese it, and therefore doth he peece it. And then by and by

* Compasse heavye, seems to signify proportionately heavy.

other,

other, either because it is gaye, or els because they will have a shaft like a good archer, cutteth theyr hole shaftes, and peeceth them againe: a thinge, by my judgmente, more costlye than nedefull. And thus have you hearde what woode, what fashion, what nocking, what peeing, a stele must have. Now foloweth the featheringe.

PHI. I would never have thought you could have sayde half so much of a stele, and, I thincke, as concerninge the litle feather, and the playne heade, there is but litle to saye. Tox. Litle, Yes, truly: for there is no one thinge in all shootinge so much to be looked on as the feather. For, first, a question may be asked: Whether any other thinge besyde a feather, be fit for a shaft or no? If a feather only be fit, whether a goose feather onlye or no? If a goose feather be best, then whether there be any difference as concerninge the feather of an olde goose, and a younge goose; a gander, or a goose; a fenny goose, or an uplandishe goose? Againe, which is the best feather in any goose, the right winge or the left winge, the pinion feather, or any other feather: a whyte, blacke, or greye feather? Thirdly, in setting on your feather, whether it is pared or drawn with a

thicke rybbe, or a thinne rybbe, (the rybbe is the hard quill which divideth the feather) a long feather better or a shorte, set on near the nocke, or far from the nocke, set on streight, or somewhat bow-inge? And whether one or two feathers runne on the bowe. Fourthlye, in coulinge or sheeringe, whether highe or lowe, whether somewhat swyne backed (I must use shooters wordes) or fadle backed, whether rounde or square shorne? And whether a shaft at any time ought to be plucked, and howe to be plucked?

PHI. Surely, *Toxophile*, I thincke many fletchers, although daylye they have these things in ure, if they were asked sodenly, what they could say of a fether, they could not saye so much. But I pray you let me heare you more at large expresse those things in a feather, the which you packed up in so narrowe a rouse. And first, whether any other thing may be used for a feather or not. Tox. That was the first pointe indede, and because there foloweth many after, I will hie apace over them, as one that had many a mile to ryde. Shaftes to have had alwayes feathers, ⁴ *Plinius* in *Latine*, and ⁵ *Julius Pollux* in *Greke*, do plainlye shewe, yet

⁴ Plin. 16. 36. ⁵ J. Pol. 1. 10.

onlye the *Lycians* I reade in ⁶ *Herodotus*, to have used shaftes without feathers. Onelye a feather is fit for a shaft for two causes, first because it is * leath, weake to geve place to the bowe, then because it is of that nature, that it will starte up after the bowe. So plate, woode, or horne, cannot serve, because they will not geve place. Againe, clothe, paper, or parchmente, cannot serve, because they will not ryse after the bowe, therefore a feather is only meete, because it only will do both. Nowe to loke on the feathers of all maner of byrdes, you shall see some so lowe, weake and short, some so course, store and harde, and the ribbe so brickle, thin and narrow, that it can neither be drawen, pared, nor yet well set on, that excepte it be a swanne for a deade shaft, (as I knowe some good archers have used) or a ducke for a flight, which lastes but one shoote, there is no feather but onlye of a goose that hath all commodities in it. And trulye at a shorte butte, which some man doth use, the peacock feather doth seldome kepe up the shaft eyther right or level, it is so rough and heavye, so that manye men, which have taken them up for gaynesse, hath layde them down agayne for profite,

⁶ Herod. Pol.

* Leath is limber, flexible, easily giving way. Milton calls it lithe.

thus, for our purpose, the goose is the best feather, for the best shooter.

PHI. No that is not so, for the best shooter that ever was, used other feathers.

Tox. Yea, are you so cunninge in shootinge? I praye you who was that?

PHI. *Hercules*, which had his shaftes feathered with eagles feathers, as ⁷ *Hesiodus* doth say.

Tox. Well, as for *Hercules*, seeing neyther water nor lande, heaven nor hell, coulde scarce content him to abyde in, it was no marveile though selye poore goose feather coulde not please him to shoote withal; and againe, as for eagles, they flye so hye and builde so farre of, that they be very harde to come by. Yet well fare the gentle ⁸ goose, which bringeth to a man, even to his doore, so manye exceeding commodities. For the goose is mans comfort in warre and in peace, sleepeinge and wakinge. What prayse soever is geven to shootinge, the goose may challenge the best part in it. Howe well dothe she make a man fare at his table? Howe easilye dothe she make a man lye in his bedde? Howe fit even as her feathers be only for shootinge, so be her quills fit only for writinge.

PHI. Indede, *Toxophile*, that is the best prayse you gave to a goose yet, and

⁷ *Hesiodus* in *Seuto*. Her. ⁸ A Goose.

surely

surely I would have sayde you had bene to blame,
if you had overskipte it.

Tox. The *Romaynes*, I trowe, *Philologe*, not so
much because a goose with crying saved their *Capitolium*,
and heade toure, with their golden *Jupiter*,
as *Propertius* doth say very pretely in this verse,

Anferis et tutum voce fuisse Jovem.

Propertius.

Id est,

Theves on a night had stolne Jupiter, had a goose not a kekede.

Did make a golden ⁹ goose, and set her in the toppe
of the *Capitolium*, and appointed also the *Censores*
to allow out of the common butche yearely sti-
pendes, for the findinge of certaine geese; the *Ro-*
maynes, did not, I saye, geeve all this honour to
a goose for that good dede onely, but for other in-
finite mo, which come daily to a man by geese;
and surelye if I should declame in the prayse of any
maner of best lyvinge, I would chuse a goose. But
the goose hath made us flee to farre from our mat-
ter. Now, Sir, ye have heard how a feather must
be had, and that a goose feather onlye: it folow-
eth of a young goose and an olde, and the residue
belonginge to a feather: which thinge I will shortlye
course over; whereof, when you knowe the pro-

⁹ Livius 1. Dec. 5.

perties,

perties, you may fit your shaftes according to your shootinge, which rule you must observe in all other thinges to, because no one fashion or quantitye can be fit for every man, no more than a shooe or a cote can be. The olde goose feather is stiffe and stronge, good for a wynde, and fittest for a dead shaft: the younge goose feather is weake and fyne, best for a swifte shafte, and it must be couled at the first sheering, somewhat hye, for with shootinge it will fattle and faule very much. The same thing (althoughe not so much) is to be considered in a goose and a gander. A fenny goose, even as her fleshe is blacker, stoorer, unholsomer, so is her feather, for the same cause, courser, stoorer, and rougher, and therefore I have heard very good fletchers say, that the second fether in some place is better than the pinion in other some. Betwixt the winges is litle difference, but that you must have divers shaftes of one flight, feathered with divers winges, for divers wyndes: for if the wynd and the feather go both one waye, the shafte will be caryed to much. The pinion feathers, as it hath the first place in the winge, so it hath the first place in good featheringe. You may know it afore it be pared, by a bought which is in it, and againe when it is couled, by the thicknesse above, and the thicknesse

nesse at the grounde, and also by the stiffnesse and finesse which will cary a shaft better, faster and further, even as a fine sayle cloth doth a shippe.

The coloure of the feather is least to be regarded, yet somewhat to be looked on; for a good white you have sometimes an ill greye. Yet surely it standeth with good reason, to have the cocke feather blacke or greye, as it were to geve a man warninge to nocke right. The cocke feather is called that which standeth above in right nocking, which if you do not observe, the other feathers must needs runne on the bowe, and so marre your shote. And thus farre of the goodnesse and choyce of your feather: now foloweth the setting on. Wherein you must looke that your feathers be not drawn for hastinesse, but pared even and streight with diligence. The fletcher draweth a feather when it hath but one swappe at it with his knife, and then playneth it a litle, with rubbing it over his knife. He pareth it when he taketh leysure and heede, to make everye part of the rybbe apt to stand streight and even on upon the stele. This thing, if a man take not hede on, he may chaunce have cause to say so of his fletcher, as in dressinge of meate is commonlye sayde of cookes: and that is, that God sendeth us
good

good feathers, but the devill noughtye fletchers. If anye fletchers heard me say thus, they would not be angrye with me, excepte they were ill fletchers: and yet by reason, those fletchers too ought rather to amende themselves for doing ill, than be angrye with me for saying truth. The ribbe in a stiffe feather may be thinner, for so it will stande cleaner on: but in a weake feather you must leave a thicker ribbe, or els if the ribbe, which is the foundation and grounde wherein nature hath set every clesfe of the feather, be taken to nere the feather, it must nedes folow, that the feather shall fall and droup down, even as any herbe doth which hath his roote to nere taken on with a spade. The length and shortnesse of the feather serveth for divers shafes, as a longe feather for a longe, heavye, or byg shafte, the short feather for the contrarye. Againe, the shorte maye stande farther, the longe nerer the nocke. Your feather must stand almost streight on, but yet after that fort, that it may turne rounde in flyinge.

And here I confider the wonderfull nature of shootinge, which standeth altogether by that fashion, which is most apt for quicke movinge, and that is by roundnesse. For first the bowe must be gathered

gathered rounde, in drawinge it must come rounde compasse, the stringe must be rounde, the stele must be round, the best nocke rounde, the feather shorne somewhat rounde, the shaft in flyinge must turne rounde, and, if it flye far, it flyeth a rounde compasse, for eyther above or beneath a rounde compasse hindereth the flyinge. Moreover, both the fletcher in makinge your shaft, and you in nocking your shaft, must take heede that two feathers equally runne on the bow. For if one feather runne alone on the bowe, it shall quickly be worne, and shall not be able to match with the other feathers; and againe, at the lowse, if the shaft be light, it will start, if it be heavye, it will hoble. And thus as concerning settinge on of your feather. Now of coulinge.

To there a shaft highe or lowe, must be as the shafte is, heavye or light, great or litle, long or short, the swyne backed fashion maketh the shaft deader, for it gathereth more ayre than the saddle backed, and therefore the saddle backe is surer for daunger of weather, and fitter for smothe flyinge. Againe, to there a shaft rounde, as they were wont sometimes to do, or after the tryangle fashion, which is muche used now a dayes, both be good. For

A a

roundnesse

roundnesse is apte for flyinge of his own nature, and all maner of tryangle fashion (the sharpe pointe goinge before) is also naturallie apte for quicke entringe; and therefore sayth ¹⁰ *Cicero*, that cranes, taught by nature, observe in flyinge a tryangle fashion alwayes, because it is so apte to perce and go through the ayre withall. Last of all, pluckinge of feathers is nought, for there is no suretye in it, therefore let every archer have such shaftes, that he may both know them and trust them at every chaunge of weather. Yet, if they must nedes be plucked, plucke them as litle as can be, for so shall they be the lesse unconstant. And thus I have knit up in as short a rounge as I could, the best feathers, featheringe, and coulinge of a shaft.

PHI. I thincke surelye you have so taken up the matter with you, that you have left nothinge behinde you. Nowe you have broughte a shafte to the heade, which, if it were on, we had done as concerninge all instrumentes belonging to shootinge. Tox. Necessitye, the inventor of all goodnesse (as all authors in a manner do saye) amonges all other thinges invented a shaft head, first to save the end from breakinge, then it made

¹⁰ De Nat. Deor.

it

it sharpe it sticke better, after it made it of strong matter, to last better: last of all, experience and wyse-dome of men hath brought it to such a perfitnesse, that there is no one thinge so profitable belonging to artillerye, either to strike a mans enemye forer in warre, or to shoote nerer the marke at home, than is a fitte heade for both purposes. For if a shaft lacke a heade, it is worth nothing for neyther use. Therefore, seeinge heades be so necessarye, they must of necessitye be well looked upon. Heades for warre, of longe time hath bene made, not onelye of divers matters, but also of divers fashions. The *Troyans* had heades of yron, as this verse, spoken of *Pandarus*, sheweth :

Up to the pappe his stringe did he pull, his shaft to the harde yron. *Iliad* 4.

The *Grecians* had heades of brasie, as *Ulysses* shaftes were headed, when he slewe *Antonius* and the other wowers of *Penelope*.

---Quite through a dore slewe a shaft with a brasie head. *Odyss.* 21.

It is playne in ¹ *Homer*, where *Menelaus* was wounded of *Pandarus* shaftes, that the heades were not glewed on, but tyed on with a string, as the

¹ *Iliad*. 4.

A a 2 commentaries

commentaryes in *Greke* plainly tell. And therefore shooters, at that time, used to carye theyr shaftes without heades, until they occupied them, and then set on an head, as it appeareth in *Homer*, the twenty-first booke *Odysssey*, where *Penelope* brought *Ulysses* bow downe amonges the gentlemen which came on wowing to her, that he which was able to bende it and drawe it, might enjoy her, and after her folowed a mayde, sayth ² *Homer*, caryinge a bagge full of heades, both of yron and brasse.

The men of *Scythia* used heads of brasse. The men of *Inde* used heads of yron. The *Ethiopians* used heads of hard sharpe stone, as both ³ *Herodotus* and *Pollux* doth tell. The *Germanes*, as *Cornelius Tacitus* doth saye, had theyr shaftes headed with bone, and manye countryes, both of olde time and nowe, use heades of horne. But, of all other, yron and stele must nedes be the fittest for heades. ⁴ *Julius Pollux* calleth otherwyse than we do, where the feathers be the heade, and that which we call the heade, he calleth the point.

Fashion of heades is divers, and that of olde time: two manner of arrowes heades, sayth *Pollux*, was

² Odyss. 21. ³ Herod. Clío. Polym. ⁴ J. Pol. 1. 10.
used

used in olde time. The one he calleth ὄγκινος describinge it thus, havinge two pointes or barbes, lookinge backward to the stele and the feathers, which surelye we call in *Englishe* a brode arrowe head, or a swalowe tayle. The other he calleth γλῶχis, having two pointes stretchinge forward, and this *Englisshemen* do call a forke heade: both these two kindes of heades were used in *Homers* dayes, for *Teucer* used forked heades, sayinge thus to *Agamemnon*,

Eight good shaftes have I shot sith I came, ech one with a forke heade. *Iliad*. 8.

Pandarus heades and *Ulysses* heades were brode arrowe heades, as a man maye learne in *Homer*, that would be curious in knowinge that matter. *Hercules* used forked heades, but yet they had three pointes or forkes, when other mens had but two. The *Parthians* at that great battaile where they slue riche *Crassus* and his sonne, used brode arrowe heads, whiche sticke so fore that the ⁵ *Romaynes* could not pull them out againe. *Commodus* the Emperour used forked heades, whose fashion ⁶ *Herodian* doth lively and naturallie describe, sayinge, that they were like the shap of a newe mone, where-with he woulde smite the head of a birde, and never

⁵ Plutarchus in *Crasso*. ⁶ *Herod.* 1.

misse; other fashion of heades have not I redde
 on. Our *Englishe* heades be better in warre than
 eyther forked heades or brode arrowe heades. For
 first, the ende beinge lighter, they flee a great deale
 the faster, and, by the same reason, geveth a farre
 forer stripe. Yea, and, I suppose, if the same litle
 barbes which they have, were clean put awaye,
 they should be farre better. For this every man
 doth graunt, that a shaft, as long as it flyeth,
 * turnes, and when it leaveth turning, it leaveth
 going any farther. And every thing that enters
 by a turning and boringe fashion, the more flatter
 it is, the worse it enters, as a knife, though it be
 sharpe, yet, because of the edges, will not bore so
 well as a bodkin, for everye rounde thinge enters
 best; and therefore nature, sayth *Aristotle*, made
 the raine droppes round, for quicke percinge the
 ayre. Thus, eyther shaftes turne not in flyinge,
 or else our flat arrow heades stop the shaft in en-
 tering. PHI. But yet, *Toxophile*, to hold your
 communication a litle, I suppose the flat head is
 better, both because it maketh a greater hole, and
 also because it stickes faster in. TOX. These

• If it be true, as we believe it is, that a shaft turns round in flying, it is not
 true that triangular shafts are good for piercing, as has been said by the au-
 thor, nor that Commodus could intercept the neck of a bird between the
 two points of a half moon.

two reasons, as they be both true, so they be both nought. For first, the lesse hole, if it be deepe, is the worse to heale againe : when a man shooteth at his enemy, he desyreth rather that it should enter farre than sticke fast. For what remedye is it, I praye you, for him that is smitten with a deepe wounde, to pull out the shaft quicklie, except it be to hast his death spedelye ? Thus heades which make a litle hole and deep, be better in warre, than those which make a great hole and sticke fast in. ⁷ *Julius Pollux* maketh mention of certaine kindes of heades for warre, which beare fyre in them, and ⁸ Scripture also speaketh somewhat of the same. ⁹ *Herodotus* doth tell a wonderfull policy to be done by *Xerxes*, what time he besieged the great tower in *Athens* : He made his archers binde theyr shaft heades about with towe, and then set it on fyre and shoote them, which thing done by many archers, set all the place on fyre, which were of matter to burne : and, besydes that, dased the men within, so that they knew not whyther to turne them. But, to make an end of all heades for warre, I woulde wyshe that the heade makers of *Englande* should make theyr sheafe arrow heades more harder pointed than they be : for I myselfe have seene of late such

⁷ Pollux 7. ⁸ Psalm 7. ⁹ Herod. Vran.

heades fet upon sheafe arrowes, as the officers, if they had seene them, would not have bene content withall.

Nowe as concerninge heades for prickinge, which is our purpose, there be divers kindes, some be blunt heades, some sharpe, some both blonte and sharpe. The blonte heades men use, because they perceive them to be good to kepe a lengthe withall, they kepe a good lengthe, because a man pulleth them no further at one time than at another; for in feelinge the plompe ende alwayes equallye, he may lowse them. Yet, in a winde, and against the winde, the weather hath so much power on the brode ende, that no man can kepe no sure length with such a head; therefore a blunt head, in a caulme or downe a winde, is very good, otherwise none worse. Sharpe heades at the ende, without any shoulders, (I call that the shoulders in a heade which a mans finger shall feelee afore it come to the point) will perch quicklye through a winde, but yet it hath two discommodities, the one that it will kepe no length, it kepeth no length, because no man can pull it, certainly as farre at one time as at another: it is not drawn certainly so farre one time as at another, because it lacketh

lacketh shoulderinge, wherewith, as with a sure token, a man might be warned when to louse; and also because men are afrayd of the sharpe pointe for settinge it in the bowe. The second incommoditie is when it is lighted on the grounde, the small point shall everye time be in jeopardie of hurtinge, which thinge, of all other, will sonest make the shaft lese the length. Nowe, when blunt heades be good to kepe a length withall, yet nought for a winde; sharpe heades good to perch the weather withal, yet nought for a length; certaine heade makers, dwellinge in *London*, perceyving the commoditye of both kindes of heades, joyned with a discommoditye, invented new files and other instrumentes, wherewith they brought heades for prickinge to such a perfitnesse, that all the commodityes of the two other heades should be put in one heade, without any discommodity at all. They made a certaine kinde of heades, which men call Hie Rigged, Creased, or Shouldred heades, or Silver-spoon heades, for a certaine likenesse that such heades have with the knob ende of some silver spones. These heades be good both to kepe a length withall, and also to perche a winde withall. To kepe a length withall, because a man maye certainly pull it to the shoulderinge every

shoote, and no farther; to perch a windè withall, because the point, from the shoulder forward, breaketh the weather as all other sharpe thinges doo. So the blont shoulder serveth for a sure length kepinge, the pointe also is ever fit for a roughe and great weather percinge. And thus much, as shortly as I could, as concerninge heades both for warre and peace. PHI. But is there no cunninge as concerninge setting on of the heade. Tox. Well remembred. But that point belongeth to fletchers, yet you may desyre him to set your heade full on, and close on. Full on is when the woode is bet harde up to the ende or stoppinge of the heade; close on, is when there is left woode on everye syde the shafte, enoughe to fill the head withall, or when it is neyther too litle nor yet too great. If there be anye fault in any of these pointes, the heade, when it lighteth on an harde stone, or ground, will be in jeopardie, eyther of breakinge, or els otherwise hurtinge. Stopping of heades eyther with leade or any thinge els, shall not nede nowe, because every silver spoone, or shouldred heade, is stopped of itselfe. Shorte heades be better than longe: for first, the longe heade is worse for the maker to file streight compassse everye waye; againe, it is worse for the fletcher

to set straight on; thirdly, it is alwayes in more jeopardye of breakinge when it is on. And now, I trowe, *Philologe*, we have done as concerninge all instrumentes belonging to shootinge, which every fere archer ought to provide for himselfe. And there remayneth two thinges behinde, which be general or common to every man, the weather and the marke, but, because they be so knit with shootinge straighte, or kepinge of a lengthe, I will refer them to that place; and now we will come (God willinge) to handle our instrumentes, the thinge that every man desyreth to do well. PHI. If you teache me so well to handle the instrumentes as you have descrybed them, I suppose I shall be an archer good enoughe. TOX. To learne any thinge, (as you know better than I, *Philologe*) and especiallye to do a thinge with a mans handes, must be done, if a man would be excellent, in his youthe. Younge trees in gardens, which lacke all senses, and beastes without reason, when they be younge, may, with handlinge and teachinge, be brought to wonderfull thinges.

And this is not onely true in natural thinges, but in artificiall thinges to, as the potter most cunningly doth cast his pottes when his claye is soft

and workable, and waxe taketh print when it is warme, and leathie weake, not when clay and waxe be harde and olde: and even so, every man in his youth, both with witte and bodye, is most apte and pliable to receive any cunning that should be taught him.

This communication of teachinge youth, maketh me remember the right worshipful, and my singular good maister, Sir *Humphrey Wingfelde*, to whom, next God, I ought to referre, for his manifold benefits bestowed on me, the pore talent of learninge which God hath lent me: and for his sake do I owe my service to all other of the name and noble house of the *Wingfeldes*, both in worde and deede. This worshipful man hath ever loved and used to have many children brought up in learninge in his house, amonges whom I myselfe was one. For whom at terme-times he would bringe down from *London* both bowe and shaftes, and, when they should playe, he would go with them himselfe into the fielde, and see them shoote, and he that shotte fayrest, should have the best bowe and shaftes, and he that shotte ill favouredly, should be mocked of his fellowes, till he shotte better.

Would

Would to God all *Englande* had used, or would use to laye the foundation, after the example of this worshipful man, in bringinge up children in the booke and the bowe: by which two thinges the hole common wealthe, both in peace and warre, is chieflye ruled and defended withall.

But to our purpose, he that must come to this high perfectness in shootinge, which we speake of, must nedes beginne to learne it in his youthe, the omittinge of which thinge in *England*, both maketh fewer shooters, and also every man, that is a shooter, shoote worse than he might if he were taught. PHI. Even as I knowe this is true, which you saye, even so, *Toxophile*, you have quite discouraged me, and drawen my minde cleane from shootinge, seeinge, by this reason, no man that hath not used it in his youthe, can be excellent in it. And I suppose the same reason would discourage many other mo, if they heard you talk after this sort. TOX. This thinge, *Philologe*, shall discourage no man that is wyse. For I will prove that wysedome may worke the same thinge in a man, that nature doth in a childe.

A childe by three thinges is broughte to excellencye. By aptnesse, desyre, and feare: aptnesse
maketh

maketh him pliable, like waxe, to be formed and fashioned, even as a man would have him. Desyre, to be as good, or better, than his fellowes: and fear of them whom he is under, will cause him take great labour and paine with diligente heede, in learninge any thing, whereof proceedeth, at the last, excellencye and perfectnesse.

A man maye, by wysedome in learninge of any thinge, and speciallye to shoote, have three like commodities also, whereby he may, as it were, become yonge againe, and so attaine to excellencye. For as a childe is apt by naturall youthe, so a man, by usinge at the first weake bowes, farre underneth his strength, shall be as pliable and redye to be taughte fayre shootinge as any childe: and dailye use of the same shall both keepe him in fayre shootinge, and also at the last bringe him to stronge shootinge.

And, instede of the fervent desyre which provoketh a child to be better than his felowe, let a man be as much stirred up with shamefastnes to be worse than all other. And the same place that feare hath in a childe, to compel him to take paine, the same hath love of shootinge in a man, to cause
him

him forsake no labour, without which no man nor childe can be excellent. And thus, whatsoever a childe may be taught by aptnesse, desyre, and fear, the same thinge in shootinge may a man be taught by weake bowes, shamefastnesse and love.

And hereby you may see that that is true which *Cicero* sayth, that a man, by use, may be brought to a newe nature. And this I dare be bould to saye, that anye man which will wiselye beginne, and constantly persevere in his trade of learninge to shoote, shall attaine to perfectnesse therein. *PHI.* This communication, *Toxophile*, doth please me very well, and now I perceive that most generally and chiefly youthe must be taught to shoote, and, secondarilye, no man is debarred therefrom except it be more throughe his own negligence, for because he will not learne, than any disabilitye because he cannot learne. Therefore, seeinge I will be glad to folowe your counsel in chosinge my bowe and other instrumentes, and also am ashamed that I can shoote no better than I can, moreover, havinge such a love towarde shootinge by your good reasons to daye, that I will forsake no laboure in the exercise of the same, I beseech you imagine that we had both bow and shaftes here, and teache me
how

how I should handle them ; and one thinge I desire you, make me as fayre an archer as you can.

For this I am sure, in learninge all other matters, nothing is brought to the most profitable use, which is not handled after the most comelye fashion. As maisters of fence have no stroke fitte eyther to hitte an other, or els to defende himselte, which is not joyned with a wonderfull comlinessse. A cooke cannot choppe his herbes neyther quickly nor handsomely, excepte he kepe such a measure mith his choppinge knyves, as would delight a man both to see him and heare him. Every handye crafteman that workes beste for his owne profite, workes most semely to other mens sighte. Agayne in buildinge a house, in makinge a shippe, every parte, the more handsomelye they be joyned for * profite and laste, the more comelye they be fashioned to every mans sight and eye.

Nature itselste taught men to joyne alwayes well-favourednesse with profitablenessse. As in man, that joynte or piece which is by any chaunce deprived of his comlinessse, the same is also debarred of his use and profitablenessse. And he that is gogle

* Profite and laste, convenience and duration.

eyde, and lokes a squinte, hath both his countenance clene marred, and his sight sore blemished, and so in all other members like. Moreover, what time of the year bringeth most profite with it for mans use, the same also covereth and decketh both earth and trees with most comlineffe for mans pleasure. And that time which taketh away the pleasure of the grounde, caryeth with him also the profite of the grounde, as every man by experience knoweth in harde and roughe winters. Some thinges there be which hath no other ende, but only comlineffe, as payntinge and dauncing. And vertue itselfe is nothinge else but comlineffe, as all *Philosophers* do agree in opinion; therefore, seeinge that which is best done in any matters, is alwayes most comlye done, as both *Plato* and *Cicero* in many places do prove, daily experience doth teache in other thinges, I praye you, as I said before, teache me to shoote as fayre, wellfavouredly, as you can ymagen. Tox. Trulye, *Philologe*, as you prove very well in other matters, the best shootinge is alwayes the most comlye shootinge; but this you know as well as I, that *Crassus* sheweth in *Cicero*, that, as comlynesse is the chiefe pointe, and most to be sought for in all thinges, so comlynesse only can never be taughte by any arte or craft; but may

be perceyved well when it is done, not described well how it should be done. Yet, neverthelesse, to come to it there be many wayes, which wyse men hath assayed in other matters, as if a man would folowe, in learninge to shoote fayre, the noble paynter *Zeuxes* in payntinge *Helena*, which, to make his image beautiful, did chose out five of the fairest maydes in all the countrye about, and, in beholdinge them, conceyved and drue out such an image, that it farre exceeded all other, because the comlineesse of them all was brought into one most perfitt comlineesse: so likewyse in shootinge, if a man would set before his eyes five or six of the fairest archers that ever he saw shoote, and of one learne to stande, of another to drawe, of another to lowse, and so take of every man what every man could do best; I dare saye, he should come to such a comlineesse as never man came to yet.

PHI. This is very well trulye, but I pray you teache me somewhat of shooting fayre yourselfe.
 TOX. I can teache you to shoote fayre, even as *Socrates* taughte a man ones to know God; for, when he asked him what was God, Nay, sayth he, I can tell you better what God is not, as God is not ill, God is unspeakable, unsearchable, and so forth;

forth : even likewyse can I say of fayre shootinge,
 It hath not this discommodity with it nor that dis-
 commodity ; and, at last, a man may so shift all
 the discommodityes from shootinge, that there shall
 be left nothinge behinde but fayre shootinge. And
 to do this the better, you must remember how that
 I toulde you, when I descrybed generallye the hole
 nature of shootinge, that fayre shootinge came of
 these thinges, of standinge, nocking, drawinge,
 houldinge, and lowfinge, the which I will go over
 as shortly as I can, describinge the discommodities
 that men commonly use in all partes of theyr bo-
 dyes, that you, if you faulte in anye such, may
 know it, and so go about to amende it. Faultes
 in archers do exceed the number of archers, which
 come with use of shootinge withoute teachinge.
 Use and custome seperated from knowledge and
 learninge, doth not only hurt shootinge, but the
 most weightye thinges in the world besyde : and,
 therefore, I marveile much at those people which
 be the maintayners of uses without knowledge, hav-
 ing no other worde in theyr mouth but this *use,*
use, custome, custome. Such men, more wilfull than
 wyse, besyde other discommodityes, take all place
 and occasion from all amendment. And this I
 speake generallye of use and custome. Which
 C c 2 thinge,

thinge, if a learned man had it in hand that would applye it to any one matter, he might handle it wonderfully. But, as for shooting, use is the only cause of all faultes in it, and therefore children, more easely and sooner, may be taught to shoote excellently than men, because children may be taught to shoote well at the first, men have more pain to unlearne theyr ill uses, than they have labour afterwarde to come to good shootinge.

All the discommodities which ill custome hath grafted in archers, can neyther be quickly pulled oute, nor yet soone reckoned of me, there be so many. Some shooteth his head forward, as though he would byte the marke; another stareth with his eyes, as though they should flye out; another winketh with one eye and loketh with the other; some make a face with wrything their mouth and countenance so, as though they were doinge you wotte what; another blereth oute his tongue; another byteth his lippes; another holdeth his necke awrye. In drawinge, some fet such a compasse, as though they would turne about, and * blesse all the field; other heave theyr hand now

* This alludes to the actions of the Romish priest in public benedictions. This passage may explain a very obscure phrase in Spenser, who calls waving the sword in circles, blessing the sword.

up now downe, that a man cannot decerne whereat they would shoote : another waggeth the upper end of his bow one way, the nether ende another way. Another will stand pointing his shaft at the marke a good while, and, by and by, he will geve him a whippe, and away or a man witte. Another maketh such a wrestlinge with his gere, as thoughe he were able to shoote no more as long as he lived. Another draweth softlye to the middes, and, by and by, it is gone you cannot know howe. Another draweth his shaft lowe at the breast, as thoughe he would shoote at a roving marke, and, by and by, he listeth his arme up pricke heyght. Another maketh a wrynching with his backe, as thoughe a man pinched him behinde. Another coureth downe, and layeth out his buttockes, as thoughe he should shoote at crowes. Another setteth forward his left legge, and draweth back with heade and shoulders, as thoughe he pulled at a rope, or else were afrayed of the mark. Another draweth his shaft well, untill within two fingers of the heade, and then he stayeth a little, to loke at his marke, and, that done, pulleth it up to the head, and lowseth : which waye, although some excellent shooters do use, yet surelye it is a fault, and good mennes faultes are not to be folowed. Some drawe

to

to farre, some to short, some to slowlye, some to quicklye, some hold over longe, some let go over sone. Some sette theyr shafte on the ground, and fetcheth him upwarde; another pointeth up towarde the skye, and so bringeth him downwardes.

Ones I sawe a man which used a bracer on his cheke, or else he had scratched all the skinne of the one syde of his face with his drawinge-hande. Another I saw, which, at every shote, after the loose, lifted up his righte legge so far that he was ever in jeopardy of faulinge. Some stampe forward, and some leape backward. All these faultes be eyther in the drawinge, or at the loose; with many other mo, which you may easelye perceyve, and so go about to avoyde them.

Now afterward, when the shaft is gone, men have many faultes, which evill custome hath brought them to, and speciallye in cryinge after the shaft, and speaking wordes scarce honest for such an honest pastime.

Such wordes be very tokens of an ill minde, and manifest signes of a man that is subject to inmesurable affections. Good mennes eares do abhorre them,

them, and an honest man therefore will avoyde them. And besydes those which must needs have theyr tongue thus walkinge, other men use other faultes, as some will take theyr bowe and wrythe and wrinche it, to pull in his shaft, when it flyeth wyde, as if he drave a cart. Some will geve two or three strydes forward, daunsinge and hoppinge after his shaft, as longe as it flyeth, as though he were a madde man. Some, which feare to be to farre gone, runne backward, as it were to pull his shafte backe. Another runneth forward, when he feareth to be shorte, heavinge after his armes, as though he would helpe his shafte to flye. Another wrythes, or runneth asyde, to pull in his shafte straight. One listeth up his heele, and so holdeth his foote still, as longe as his shafte flyeth. Another casteth his arme backward after the louse. And another swynges his bowe about him, as it were a man with a shafte to make rouse in a game place. And manye other faultes there be, which now come not to my remembraunce. Thus, as you have hearde, many archers, with marringe theyr face and countenaunce, with other partes of theyr bodye, as it were men that should daunce antiques, be farre from the comely porte in shootinge, which he that would be excellent must loke for.

Of

Of these faultes I have very many myselfe, but I talke not of my shootinge, but of the general nature of shootinge. Now ymagen an archer that is cleane without all these faultes, and I am sure every man would be delighted to see him shoote.

And althoughe such a perfite comlynesse cannot be expressed with any precepte of teachinge, as *Cicero* and other learned men do say, yet I will speake (according to my little knowledge) that thing in it, which if you folowe, although you shall not be without faulte, yet your faulte shall neyther quickly be perceyved, nor yet greatly rebuked of them that stand by. Standing, nocking, drawing, holding, lowsing, done as they should be done, make fayre shootinge.

The first point is when a man should shoote, to take such ¹⁰ footinge and standinge, as shall be both comely to the eye, and profitable to his use, setting his countenaunce and all the other partes of his bodye after such a behaviour, and port, that both all his strength may be employed to his own most advantage, and his shote made and handled to other mens pleasure and delyte. A man must

¹⁰ Standinge.

not

not go to hastily to it, for that is rashnesse, nor yet make to much to do about it, for that is curiosity; the one foote must not stand to far from the other, least he stoupe to much, which is unsemely, nor yet to nere together, least he stande to streyghte uppe, for so a man shall neyther use his strength well, nor yet stande stedfastlye.

The mean betwixt both must be kept, a thinge more pleasaunt to behold when it is done, than easy to be taught how it should be done.

To ^r nocke well is the easyest pointe of all, and therein is no cunninge, but only diligente heede gevinge, to set his shafte neyther to hye nor to lowe, but even streight overwharte his bowe. Unconstant nockinge maketh a man leese his lengthe. And besydes that, if the shafte ende be hye, and the bowe-hand low, or contrarye, both the bowe is in jeopardye of breakinge, and the shaft, if it be little, will start: if it be greate, it will hobble. Nocke the cocke fether upward alwayes, as I toulde you when I descrybed the fether. And be sure alwayes that your stringe slip not out of the nocke, for then all is in jeopardye of breakinge.

^r Nockinge.

D d

Drawinge

² Drawinge well is the best part of shootinge. Men in oulde time used other maner of drawinge than we do. They used to drawe lowe at the breast, to the right pappe, and no further; and this to be true is plaine in *Homer*, where he descrybeth *Pandarus* shootinge.

Up to the pap his stringe did he pull, his shafte to the hard heade. *Iliad* 4.

The noble women of *Seythia* used the same fashion of shootinge lowe at the breast, and, because theyr left pappe hindred theyr shooting at the lowse, they cut it off when they were young, and therefore they be called, in lacking theyr pappe, *Amazones*. Nowe a daye, contrarywise, we drawe to the righte eare, and not to the pappe. Whether the old waye in drawinge lowe to the pappe, or the new way, to drawe alofte to the eare, be better, an excellent wryter in *Greeke*, called *Procopius*, doth saye his minde, shewinge that the olde fashion in drawinge to the pappe was noughte of no pithe, and therefore, sayth *Procopius*, is artillery disprayed in *Homer*, which calleth it *ἐλιδανος*, *i. e.* weake, and able to do no good. Drawinge to the eare he prayseth greatlye, whereby men shoote both stronger and longer: drawinge therefore to the eare is better than to drawe at the breast. And one thinge

² Drawinge.

commeth

commeth into my remembraunce nowe, *Philologe*, when I speak of drawinge, that I never redde of other kinde of shootinge, than drawinge with a mans hande eyther to the breste or eare: this thing have I sought for in *Homer*, *Herodotus*, and *Plutarch*, and therefore I marveile how ³ crosbowe come first uppe, of the which, I am sure, a man shall find litle mention made on any good author. *Leo* the Emperour would have his souldiours drawe quicklie in warre, for that maketh a shaft flye apace. In shootinge at the prickes, hastye and quicke drawinge is neyther sure nor yet comely. Therefore to drawe easely and uniformelye, that is for to say, not wagginge our hand, now upward, now downeward, but alwayes after one fashon, untill you come to the rigge or shouldringe of the heade, is best both for profite and seemelineffe. ⁴ Holdinge must not be longe, for it both putteth a bowe in jeopardye, and also marreth a mans shote; it must be so litle, that it may be perceyved better in a mans minde, when it is done, than seene with a mans eyes when it is in doinge. ⁵ Lowfinge must be much like. So quicke and harde, that it be without all girdes, so soft and gentle, that the shafte flye not as it were sent out of a bowe-case. The

³ Crosbowes. ⁴ Holdinge. ⁵ Lowfinge.

meane betwixt both, which is perfitte lowfinge, is not fo harde to be folowed in shootinge as it is to be defcrybed in teachinge. For cleane lowfinge, you must take heede of hitinge any thinge about you. And for the same purpose, *Leo* the Emperour would have all archers in warre to have theyr heades pouled, and theyr beardes shaven, least the heere of theyr heads should stoppe the sighte of the eye, the heere of theyr beards hinder the course of the stringe. And these preceptes, I am sure *Philologe*, if you folowe, in standing, nocking, drawing, holding, and lowfing, shall bring you at the last to excellent fayre shootinge. *PHI.* All these thinges, *Toxophile*, although I both now perceyve them thoroughlye, and also will remember them diligentlye: yet to-morrowe, or some other day when you have leysure, we will go to the prickes, and put them by litle and litle in experience. For teachinge not folowed, doeth even as much good as bookes never looked upon. But now, seinge you have taughte me to shoote fayre, I pray you tell me somewhat, how I should shoote neare, least that proverbe might be sayde justlye of me some time, *He shootes like a gentleman fayre and farre off.* *Tox.* He that can shoote fayre, lacketh nothing but shootinge streight, and keeping of a length, whereof

whereof commeth hittinge of the marke, the ende both of shootinge, and also of this our communication. The handling of the wether and the marke, because they belonge to shootinge streight, and keping of a length, I will joyne them together, shewinge what thinges belonge to kepinge of a lengthe, and what to shootinge streight.

The greatest enemye of shooting is the ⁶ winde and the weather, whereby true kepinge a lengthe is chieflie hindered. If this thinge were not, men, by teachinge, might be brought to wonderfull neare shootinge. It is no marveile if the litle poore shaft, beinge sent alone so hie in the ayre, into a great rage of wether, one winde tossing it that waye, another this waye, it is no marveile, I saye, though it leese the length, and misse that place where the shooter had thought to have found it. Greater matters than shootinge are under the rule and will of the weather, as in saylinge on the sea. And likewyse, as in saylinge, the chiefe point of a good master is to know the tokens of chaunge of wether, the course of the wyndes, that thereby he may the better come to the haven: even so the best propertye of a good shooter is to knowe the nature of

⁶ Wynde and wether.

the windes, with him and against him, and thereby he maye the nerer shoote at his marke. Wyse maysters, when they cannot winne the best haven, they are glad of the next : good shooters also, that cannot when they woulde hit the marke, will labour to come as nigh as they can. All thinges in this worlde be unperfite and unconstant, therefore let every man acknowledge his own weaknesse in all matters, greate and small, weightye and merye, and glorifye him, in whom onely perfite perfitenesse is. But now, Sir, he that will at all adventures use the seas, knowinge no more what is to be done in a tempest than in a caulme, shall soone become a merchaunt of ele skinnes ; so that shooter which putteth no difference, but shooteth in all alike, in roughe weather and fayre, shall alwayes put his winninges in his eyes. Litle boates and thinne boordes cannot endure the rage of a tempest. Weake bowes, and light shaftes cannot stande in a roughe wynde. And likewise, as a blind man, which should go to a place where he had never beene afore, that hath but one streight waye to it, and of eyther syde hooles and pittes to faule into, now fauleth into this hoole, and then into that hoole, and never cometh to his journey ende, but wandereth alwayes here and there, further and further of ;

of; so that archer which ignorantly shooteth, considering neyther fayre nor foule, standinge nor nockinge, fether nor head, drawinge nor lowfinge, nor any compasse, shall alwayes shoote shorte and gone, wyde and farre off, and never come neare, excepte perchaunce he stumble sometime on the marke. For ignorance is nothing else but mere blindnesse.

A maister of a shippe first learneth to know the comminge of a tempest, the nature of it, and how to behave himsele in it, eyther with chaunginge his course, or pulling downe his hye toppes and brode sayles, being glad to eschue as much of the wether as he can; even so a good archer will first, with diligent use and marking the weather, learne to knowe the nature of the winde, and, with wysedome, will measure in his minde, how much it will alter his shote, eyther in length kepinge, or else in streight shootinge, and so, with chaunging his standing, or taking another shaft, the which he knoweth perfutely to be fitter for his purpose, eyther because it is lower fethered, or else because it is of a better wyng, will so handle with discretion his shote, that he shall seem rather to have the wether under his rule, by good heede gevinge, than the wether to rule his shaft by any sodaine chaunginge.

Therefore,

Therefore, in shooting, there is as much difference betwixt an archer that is a good wether man, and an other that knoweth and marketh nothinge, as is betwixt a blinde man, and he that can see.

Thus, as concerninge the wether, a perfite archer must first learne to knowe the sure flighte of his shaftes, that he may be bould alwayes to trust them, than must he learne by daily experience all maner of kindes of wether, the tokens of it, when it will come, the nature of it when it is come; the diversity and altering of it when it chaungeth, the decrease and diminishinge of it when it ceaseth. Thirdlye, these thinges knowen, and every shote diligently marked, then must a man compare alwayes the wether and his footing together, and, with discretion, measure them so, that whatsoever the wether shall take away from his shote, the same shall just footing restore againe to his shote. This thinge well knowen, and discretelye handled in shootinge, bringeth more profite and commendation and prayse to an archer, than any other thing besydes. He that would know perfectly the wind and wether, must put differences betwixt times. For diversity of time causeth diversity of wether, as in the whole yeare. Spryng time, Sommer,

Faule

Faule of the leafe, and Winter: likewife in one daye, morninge, noontyde, afternoone, and even-tyde, both alter the wether, and chaunge a mans bow with the strength of a man also. And to knowe that this is so, is enough for a shooter and artillerye, and not to searche the cause why it should be so: which belongeth to a learned man and *Philosophie*. In consideringe the time of the year, a wyse archer will folowe a good shipman; in winter and roughe weather, small boates and litle pinkes forsake the seas: and at one time of the yeare no gallies come abrode: so likewyse weake archers, usinge small and holowe shaftes, with bowes of litle pithe, must be content to geve place for a time. And this I do not say, eyther to discourage any weake shooter: for likewife, as there is no shippe better than galleys be, in a soft and caulme sea, so no man shooteth comlier, or nerer his marke, than some weake archers do, in a fayre and cleare daye.

Thus every Archer must know, not onely what bowe and shafte is fittest for him to shoote withall, but also what time and season is best for him to shoote in. And surely, in all other matters to, among all degrees of men, there is no man which doth any thinge eyther more discretelye for his

E e commendation,

commendation, or yet more profitable for his advantage, than he which will knowe perfectly for what matter, and for what tyme he is most apt and fitte. If men would go about matters which they should do, and be fitte for, not suche things which wilfully they desyre, and yet be unfitte for, verelye greater matters in the common wealth than shootinge should be in better case than they be. This ignorancye in men which knowe not for what time, and to what thing they be fitte, causeth some wyshe to be riche, for whom it were better a greate deale to be poore; other to be medlinge in everye mans matter, for whom it were more honestye to be quiete and still. Some to desyre to be in the court, which be borne and be fitter rather for the carte. Some to be maisters and rule other, which never yet began to rule themselves; some alwayes to iangle and taulke, which rather shoulde heare and kepe silence. Some to teache, which rather should learne. Some to be priestes, which were fitter to be clarkes. And this perverse judgemente of the worlde, when men measure themselves amisse, bringeth much disorder and great unfemelineffe to the hole body of the common wealthe, as if a man shoulde weare his hoose upon his heade, or a woman go with a sworde and a buckler, everye man
would

woulde take it as a greate uncumlineffe, although it be but a tryfle in respecte of the other.

This perverse judgement of men hindereth nothing so muche as learninge, because commonly those that be unfittest for learninge, be chieflie set to learninge. As if a man nowe a dayes have two sonnes, the one impotent, weke, sicklye, lispinge, stuttringe, and stameringe, or havinge anye misshape in his bodye; what doth the father of suche one commonlye saye? This boye is fitte for nothinge else, but to set to learninge and make a priest of, as who would say, the outcastes of the worlde, having neyther countenance, tongue nor witte, (for of a perverse bodye commeth commonly a perverse minde) be good enoughe to make those men of, which shall be appointed to preache Gods holy worde, and minister his blessed sacramentes, besydes other most weightye matters in the common wealthe, put oft times, and worthely, to learned mennes dyscretion and charge; when rather such an office, so highe in dignitye, so godly in administration, should be committed to no man, which should not have a countenaunce full of comlineffe, to allure good men, a bodye full of manly

authoritie to * feare ill men, a witte apt for all learninge, with tongue and voyce able to perswade all men. And althoughe fewe such men as these can be founde in a common wealthe, yet surely a godlye disposed man will both in his minde thincke fit, and with all his studie labour to gette such men as I speake of, or rather better, if better can be gotten, for such an hie administration, which is most properly appointed to Gods own matters and busineses.

This perverse judgemente of fathers, as concerninge the fitnesse and unfitnesse of theyr children, causeth the common wealth have manye unfit mynisters : and seinge that mynisters be, as a manne woulde say, instrumentes wherewith the common wealth doth worke all her matters withall, I marveile how it chaunceth that a poore shoemaker hath so much witte, that he will prepare no instrumente for his science, neyther knyfe nor aule, nor nothinge else which is not verye fit for him. The common wealthe can be contente to take at a fonde fathers hande the rifraffe of the worlde, to make those instrumentes of, wherewithall she shoulde worke the hiest matters under heaven. And

* To feare is to terrify.

surelye

surelye an aule of leade is not so unprofitable in a shoos-makers shoppe, as an unfit minister, made of goose metell, is unseemelye in the common wealthe. Fathers in olde time, among the noble *Persians*, might not do with theyr children as they thought good, but as the judgement of the common wealthe alwayes thoughte best. This faulte of fathers bringeth manye a blot with it, to the great deformitye of the common wealthe: and here surely I can prayse gentlewomen, which have alwayes at hand theyr glasse, to see if any thinge be amisse, and so will amende it, yet the common wealthe, havinge the glasse of knowledge in every mans hande, doth see suche uncumlineesse in it, and yet wincketh at it. This fault, and many such like, might be soone wyped away, if fathers would bestowe theyr children on that thinge alwayes, whereunto nature hath ordayned them most apt and fitte. For if youth be grafted streighte, and not awrye, the hole common wealthe will floryshe thereafter. When this is done, thenne muste every man beginne to be more readye to amende himselfe, than to checke another, measuringe theyr matters with that wyse proverbe of *Apollo*, *Knowe thyselfe*: that is to saye, learne to knowe what thou art able, fitte, and apte unto, and folowe that. This thinge should
be

be both cumlye to the common wealthe, and moſte profitable for everye one, as doth appeare verye well in all wyſe mennes deedes, and ſpeciallye (to turne to our communication againe) in ſhootinge, where wyſe archers have alwayes theyr inſtrumtes fitte for theyr ſtrength, and wayte evermore ſuch time and wether as is moſt agreeable to theyr gere. Therefore, if the wether be to fore, and unfitte for your ſhootinge, leave off for that daye, and wayte a better ſeaſon. For he is a foole that will not go whom neceſſitye dryveth. PHI. This communication of yours pleaſed me ſo well, *Toxophile*, that ſurelye I was not haſtye to call you to deſcrybe forth the wether, but with all my hart would have ſuffered you yet to have ſtande longer in this matter. For theſe thinges touched of you by chaunce, and by the waye, be farre above the matter itſelfe, by whoſe occaſion the other were brought in. Tox. Weightye matters they be indeede, and fitte both in another place to be ſpoken, and of an other man than I am to be handled. And, becauſe meane men muſt meddle with meane matters, I will go forwarde in deſcrybinge the wether as concerninge ſhootinge: and, as I toulde you before, in the hole yere, Springe-time, Sommer, Faule of the leaſe, and Winter: and in one daye,
Morninge,

Morninge, Noonetime, Afternoone, and Even-tyde, altereth the course of the wether, the pyth of the bowe, the strength of the man. And in everye one of these tymes, the wether altereth, as sometime windy, sometime caulme, sometime cloudye, sometime cleare, sometime hot, sometime coulde, the wynde sometime moistye and thicke, sometime drye and smoothe. A litle wynd in a moistye day stoppeth a shafte more than a good whyskyng wynde in a cleare daye. Yea, and I have seene when there hath bene no wynde at all, the ayre so mistye and thicke, that both the markes have bene wonderfull great. And ones, when the plague was in *Cambrige*, the * downe wynd twelve score marke for the space of three weekes was thir-teen score and a half, and into the wynd, being not very great, a great deale above fourteen score.

The wynde is sometime plaine up and downe, which is commonlye most certaine, and requireth least knowledge, wherein a meane shooter, with meane geare, if he can shoote home, may make best shift. A fyde wynd tryeth an archer and good gere very much. Sometime it bloweth aloft, sometime hard by the ground; sometime it bloweth by

* The downe wind, &c. This passage we do not fully understand.

blastes,

blastes, and sometime it continueth all in one; sometime full syde wynd, sometime quarter with him, and more; and likewise against him, as a man with casting up light grasse, or else, if he take good heede, shall sensiblye learne by experience. To see the wynd, with a mans eyes, it is impossible, the nature of it is so fine, and subtile, yet this experience of the wynd had I ones myfelfe, and that was in the great snowe that fell four yeares agoo. I rode in the hye way betwixt *Topcliffe* upon *Swale* and *Borowbridge*, the way being somewhat troden afore, by waye fayringe men; the fieldes on both sides were playne, and laye almost yeard deep with snowe, the night before had bene a litle froste, so that the snowe was harde, and crufted above; that morninge the sunne shone bright and cleare, the wynd was whistling aloft, and sharpe, according to the time of the yeare; the snow in the hye waye laye lowse and troden with horse feete; so as the wynd blewe, it toke the lowse snowe with it, and made it so slide upon the snowe in the felde, which was harde and crufted by reason of the frost over nighte, that thereby I might see very well the hole nature of the wynde as it blewe that daye. And I had a greate delyte and pleasure to marke it, which maketh me now farre better to remember it. Some-
time

time the wynde would be not past two yardes brode, and so it would cary the snow as farre as I could see. Another time the snowe would blowe over half the fiede at ones. Sometime the snow would tomble softlye, by and by it would flye wonderful fast. And this I perceyved also, that the wynde goeth by streames, and not hole together. For I should see one streame within a score on me, then the space of two score, no snow would styre, but, after so much quantyie of grounde, an other streame of snowe, at the same very tyme, should be carryed likewise, but not equallye, for the one would stande styll, when the other flew apace, and so continue sometime swiftlyer, sometime slowlyer, sometime broder, sometime narrower, as far as I could see. Nor it flew not streighte, but sometime it crooked this waye, sometime that waye, and sometime it ran round about in a compasse. And sometime the snowe would be lyft cleane from the grounde up to the ayre, and by and by it would be all clapt to the ground, as though there had bene no wynd at all, streight way it would ryse and flye againe. And that which was the most marveile of all, at one time two dristes of snow flew, the one out of the West into the East, the other oute of the North into the East. And I sawe two wyndes, by

F f

reason

reason of the snow, the one crosse over the other, as it had been two hye wayes. And, againe, I should heare the winde blow in the ayre, when nothing was styrr'd at the ground. And when all was still where I rode, not verye farre from me the snow should be lifted wonderfullye. This experience made more marveile at the nature of the wynde, than it made me cunninge in the knowledge of the wynde; but yet thereby I learned perfittely that it is no marveile at all though men in wynde lease theyr length in shootinge, seeinge so many wayes the wynde is so variable in blowinge.

But seeinge that a maister of a shyppe, be he never so cunninge, by the uncertainty of the wynde, leese many tymes both lyfe and goodes, surelye it is no wonder, though a right good archer, by the selfe same wynde, so variable in his own nature, so insensible to our nature, leese many a shote and game.

The more uncertaine and deceyvable the wynde is, the more heede must a wyse archer geve to know the gyles of it. He that doth mistrust is seldome begyled. For although thereby he shall not attayne to that which is best, yet by these meanes he shall

at

at last avoyde that which is worst. Besyde all these kindes of wyndes, you must take heede if you see anye cloude appeare, and gather by litle and litle against you, or else, if a shower of rayne be lyke to come upon you, for then both the dryvinge of the wether and the thickinge of the ayre increaseth the marke, when, after the shower, all thinges are contrarye cleare and caulme, and the marke, for the most part, new to begin againe. You must take heede also, if ever you shoote where one of the markes, or bothe, standes a little short of a hye wall, for there you may be easilye begyled. If you take grasse and caste it up, to see howe the wynde standes, many times you shall suppose to shoote downe the wynde, when you shoote cleane against the wynde. And a good reason why. For the wynde which commeth indeede against you, redoundeth backe agayne at the waule, and whyrleth backe to the pricke, and a litle farther, and then turneth agayne, even as a vehement water doth against a rocke, or an hye braye; which example of water, as it is more sensible to a mans eyes, so it is never a whitte the truer than this of the wynde. So that the grasse caste uppe shall flee that waye which indeede is the longer marke, and deceyve quicklye a shooter that is not ware of it.

This experience had I ones myselfe at *Norwyche* in the chappell field within the waules. And this way I used in shootinge at those markes. When I was in the mydde way betwixt the markes, which was an open place, there I toke a fethere, or a lyttle lighte grasse, and so, as well as I coulde, learned howe the wynde stode; that done I went to the pricke as fast as I could, and, according as I had found the wynde when I was in the midde waye, so I was fayne then to be content to make the best of my shote that I could. Even such an other experience had I, in a maner, at *Yorke*, at the prickes lyinge betwixt the castle and *Ouse* syde. And although you smile, *Philologe*, to heare me tell myne own fondnesse; yet, seeinge you will nedes have me teache you somewhat in shootinge, I must nedes sometime tell you of mine owne experience. And the better I may do so, because ⁷ *Hippocrates*, in teachinge physicke, useth very muche the same waye. Take heede also when you shoote neare the sea coast, although you be two or three myles from the sea, for there diligent marking shall espye in the most cleare daye wonderfull chaunginge. The same is to be considered lykwyse by a ryver syde, specially if it be ebbe and flowe, where he that taketh

⁷ Hippoc. de herb. un.

diligente heede of the tyde and wether, shall lightlye take awaye all that he shooteth for. And thus, of the nature of wyndes and wether, accordinge to my markinge, you have hearde, *Philologe*: and hereafter you shall marke farre mo yourselfe, if you take heede. And the wether thus marked, as I tolde you afore, you must take heede of your standinge, that thereby you may winne as much as you shall lose by the wether.

PHI. I see well it is no marveile though a man misse many times in shootinge, seeinge the wether is so unconstant in blowinge, but yet there is one thinge which many archers use, that shall cause a man have lesse nede to marke the wether, and that is ame gevinge. Tox. Of gevinge ame, I cannot tell well what I should saye. For in a straunge place it taketh awaye all occasion of foule game, which is the onlye prayse of it, yet, by my judgement, it hindereth the knowledge of shootinge, and maketh men more negligent: the which is a disprayse. Though ame be geven, yet take hede, for at another mans shoote you cannot well take ame, nor at your own neyther, because the wether will alter, even in a minute, and at that one marke, and not at the other, and trouble your shafte in the ayre, when you shall perceive no wynde at the grounde, as I myselfe have
seen

seen shaftes tumble alofte in a verye fayre daye. There may be a fault also in drawinge or lowfing, and manye thinges mo, which altogether are required to keepe a iust length. But, to go forward, the next point after the marking of your wether, is the taking of your standing. And, in a syde wynde, you must stande somewhat crosse into the wynde, for so shall you shoote the furer. When you have taken good footing, then must you loke at your shaft, that no earth, nor weete, be left upon it, for so should it leese the length. You must loke at the head also, least it have had any strype at the last thote. A strype upon a stone, many times will both marre the head, croke the shaft, and hurt the fether, whereof the least of them all will cause a man leese his * strengthe. For such thinges which chaunce every shoote, manye archers use to have some place made in theyr coate, fit for a litle fyle, a stone, a hunfysk skin, and a clothe to dresse the shaft fit againe at all needes. This must a man loke to ever when he taketh uppe his shafte. And the heade may be made to smoothe, which will cause it flye to farre: when your shafte is fitte, then must you take your bowe even in the middes, or els you shall both leese your length, and put your

* Perhaps it should be length.

bowe in jeopardy of breakinge. Nocking just is next, which is much of the same nature. Then drawe equallye, lowse equallye, with houldinge your hande ever of one height to kepe true compasse. To loke at your shafte heade at the lowse is the greatest helpe to kepe a lengthe that can be, which thing yet hindereth excellent shootinge, because a man cannot shoote streight perfectlye excepte he loke at his marke; if I should shoote at a line, and not at the marke, I would alwayes loke at my shafte ende: but of this thinge some what afterwarde. Nowe, if you marke the wether diligentlye, kepe your standinge justlye, hould and nocke trulye, drawe and lowse equaliye, and kepe your compasse certainlye, you shall never misse of your lengthe. PHI. Then there is nothinge behinde to make me hit the marke, but only shootinge streight. TOX. No trulye. And first I will tell you what shiftes archers have founde to shoote streight, then what is the best way to shoote streight. As the wether belongeth speciallye to kepe a lengthe (yet a syde winde belongeth also to shoote streight) even so the nature of the pricke is to shoote streighte. The lengthe or shortnesse of the marke is alwayes under the rule of the wether, yet somewhat there is in the marke, worthie to be
marked

marked of an archer. If the prickes stande on a streighte plaine grounde, they be the beste to shoote at. If the marke stande on a hill-syde, or the grounde be unequall with pittes and turninge wayes betwixt the markes, a mans eye shall thincke that to be streighte which is crooked : the experience of this thinge is seen in paintinge, the cause of it is known by learninge : and it is enough for an archer to marke it, and take heede of it. The chiefe cause whye men cannot shoot streight, is because they loke at theyr shafte ; and this faulte commeth, because a man is not taughte to shoote when he is younge. If he learne to shoote by himselfe, he is afraide to pull the shaft through the bowe, and therefore loketh alwayes at his shaft ; ill use confirmeth this fault as it doth many mo. And men continue the longer in this fault, because it is so good to kepe a lengthe withall : and yet to shoote streighte, they have invented some wayes to espye a tree or a hill beyond the marke, or els to have some notable thing betwixt the markes ; and ones I saw a good archer which did cast off his gere, and layed his quiver with it, even in the mid waye betwixte the prickes. Some thought he did it for savegard of his gere : I suppose he did it to shoote streighte withall. Other men use to espye some marke almost
a bowe

a bowe wyde of the pricke, and then go about to kepe himfelfe on the hand that the pricke is on, which thinge how much good it doth, a man will not believe, that doth not prove it. Other, and those very good archers, in drawinge, loke at the marke untill they come almost to the heade, then they loke at theyr shafte, but, at the verye lowse, with a second sight, they finde theyr marke againe. This waye, and all other afore of me reherfed, are but shifies, and not to be folowed in shootinge streight. For having a mans eye alwaye on his marke, is the onlye waye to shoote streighte, yea and, I suppose, so redye and easye a waye, if it be learned in youth, and confirmed with use, that a man shall never misse therein. Men doubt yet in loking at the mark what way is best, whether betwixt the bowe and the stringe, above or beneath his hande, and many wayes mo : yet it maketh no greate matter which waye a man loke at his marke, if it be joyned with comelye shootinge. The diversity of mens standing and drawing causeth divers men loke at their marke divers wayes ; yet they all leade a mans hande to shoote streight, if nothing els stoppe. So that cumlynesse is the onlye judge of best lokinge at the marke. Some men wonder whye, in castinge a mans eye at the marke, the

G g hande

hande should go streighte: surelye if he considered the nature of a mans eye, he would not wonder at it: for this I am certaine of, that no servaunt to his maister, no childe to his father, is so obedient, as everye joynte and peece of the bodye is to do whatsoever the eye biddes. The eye is the guide, the ruler and the succourer of all the other partes. The hande, the foote, and other members, dare do nothinge withoute the eye, as doth appear on the night and darcke corners. The eye is the very tongue wherewith witte and reason doth speake to everye parte of the bodye, and the witte doth not so soon signifye a thinge by the eye, as every part is redye to folowe, or rather prevent the biddinge of the eye. This is plaine in manye thinges, but most evident in fence and feighting, as I have heard men saye. There everye parte standinge in feare to have a blowe, runnes to the eye for helpe, as younge children do to the mother; the foote, the hande, and all wayteth upon the eye. If the eye bid the hand eyther bear of or smite, or the foote eyther go forward, or backward, it doth so; and that which is most wonder of all, the one man lookinge stedfastly at the other mans eye, and not at his hand, will, even as it were, rede in his eye where he purposeth to smyte next, for the eye
is

is nothing els but a certaine window for wit to shoote out her heade at.

This wonderfull worke of God in makinge all the members so obedient to the eye, is a pleasant thinge to remember and loke upon; therefore an archer may be sure, in learninge to loke at his marke when he is younge, alwayes to shoote streight. The thinges that hinder a man which loketh at his marke, to shoote streight, be these: a fyde winde, a bowe eyther to stronge, or els to weake, an ill arme, when a fether runneth on the bowe to much, a bigge brested shafte, for him that shooteth under hande, because it will hobble; a litle brested shafte for him that shooteth above the hande, because it will starte; a payre of windinge prickes, and many other thinges mo, which you shall marke yourselfe, and as ye know them, so learne to amende them. If a man would leave to loke at his shaft, and learne to loke at his marke, he maye use this waye, which a good shooter told me ones that he did. Let him take his bowe on the night, and shoot at two lightes, and there he shall be compelled to looke alwayes at his marke, and never at his shafte: this thinge, ones or twise used, will cause him forsake looking at his shafte. Yet let him take heede of setting his shafte in the bowe.

Thus, *Philologe*, to shoote streight is the least maisterie of all, if a man order himselfe thereafter in his youthe. And as for kepinge a length, I am sure, the rules which I gave you will never deceyve you; so that there shall lacke nothing, eyther of hittinge the marke alwayes, or els verie neare shootinge, except the faulte be onely in youre owne selfe, which may come two wayes, eyther in having a fainte harte, or courage, or els in sufferinge your-selfe overmuch to be ledde with affection: if a mans minde fayle him, the bodye, which is ruled by the minde, can never do his dutye, if lacke of courage were not, men might do mo maistries than they do, as doth appeare in leapinge and vaultinge.

All affections, and especiallye anger, hurteth both minde and body. The minde is blinde thereby, and, if the minde be blinde, it cannot rule the bodye arighte. The bodye, both bloude and bone, as they saye, is brought out of his right course by anger: whereby a man lacketh his righte strength, and therefore cannot shoote well. If these thinges be avoyded (whereof I will speake no more, both because they belonge not properlye to shootinge, and also you can teache me better in them than I you) and all the preceptes which I have given you
diligentlye

diligently marked, no doubt ye shall shoote as well as ever man did yet, by the grace of God.

This communication handled of me, *Philologe*, as I know well not perfectlye, yet, as I suppose trulye, you must take in good worthe, wherein, if divers thinges do not altogether please you, thanke your selfe, which woulde have me rather faulte in mere follye, to take that thinge in hande, which I was not able for to perfourme; than by any honest shamefastnesse with-saye your request and minde, which I knowe well I have not satisfied. But yet I will thincke this labour of myne the better bestowed, if to-morrowe, or some other daye when you have leysure, you will spende as much time with me here in this same place, in entreating the question *De origine animæ*, and the joyninge of it with the bodye, that I maye knowe howe farre *Plato*, *Aristotle*, and the *Stoicians* have waded in it.

PHI. Howe you have handled this matter, *Toxophile*, I maye not well tell you myselfe now; but, for your gentlenesse and good will towards learninge and shootinge, I will be content to shewe you anye pleasure whensoever you will; and nowe the sunne is downe, therefore, if it please you, we will go
home

home and drinke in my chamber, and there I will tell you plainly what I thincke of this communication, and also what daye we will appointe, at your request, for the other matter to meete here againe.

THE END OF THE SCHOLE OF SHOOTINGE.

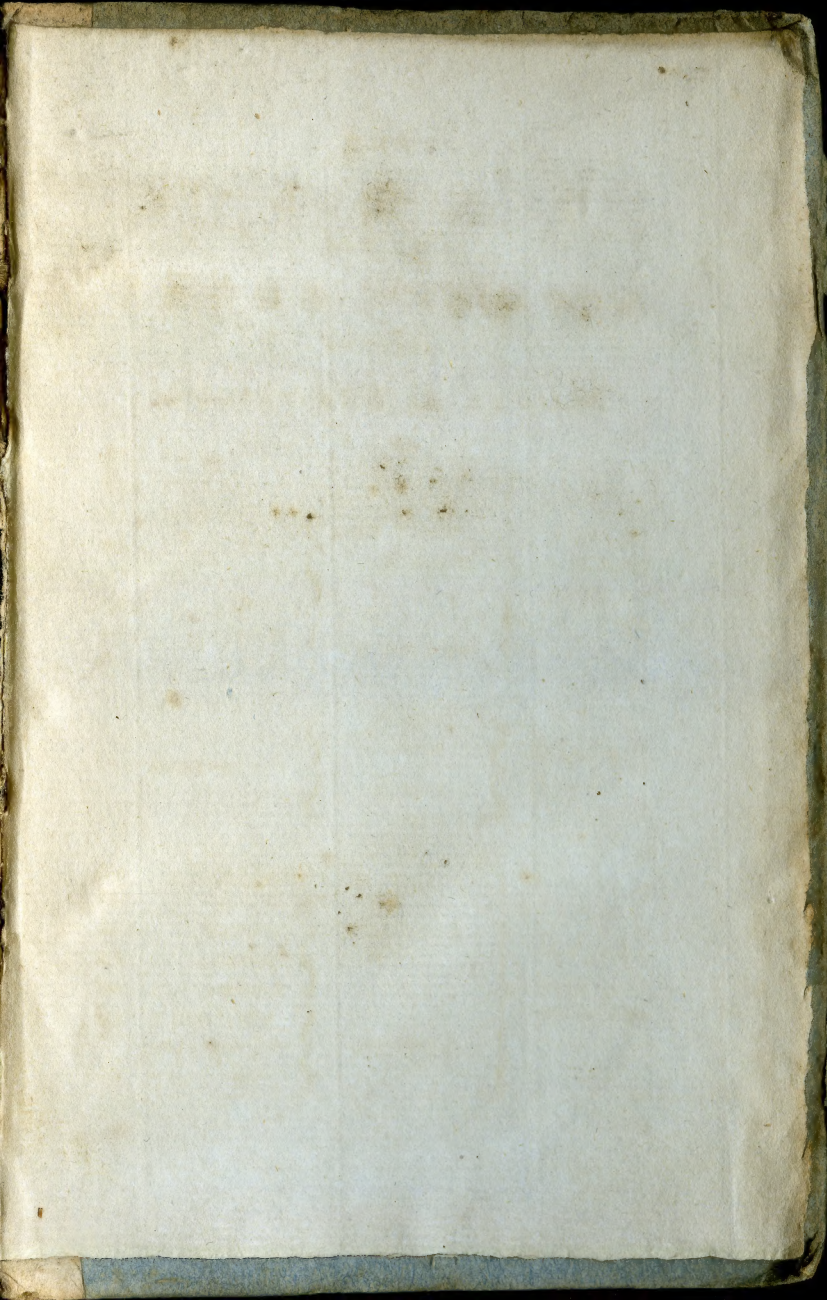


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